The
Masonic Code
of
Minnesota

From
Thomas Montgomery
St. Paul,
Minnesota

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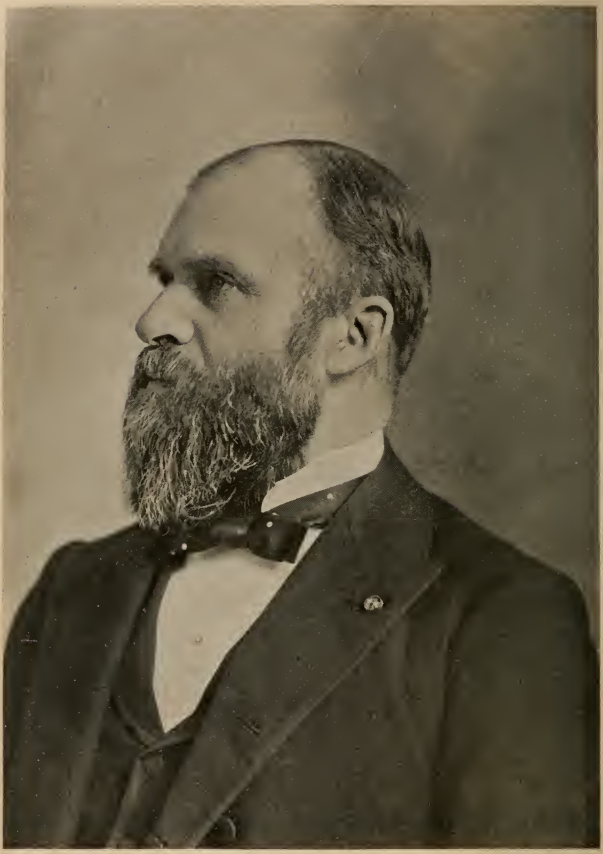

WITH COMPLIMENTS OF

Thos. Montgomery

GRAND SECRETARY.

Freemasonry. Minnesota. Grand Lodge

THE

MASONIC CODE OF MINNESOTA

CONTAINING

MONOTORIAL INSTRUCTION IN THE DEGREES, GRAND LODGE AND LODGE CEREMONIALS, THE ANCIENT CHARGES, THE CONSTITUTION AND REGULATIONS, AND A DIGEST OF RESOLUTIONS AND DECISIONS NOW IN FORCE,

ALSO A

FORM OF LODGE BY-LAWS, AND FUNERAL SERVICE,

AND A

CHRONOLOGICAL DIGEST OF GRAND LODGE PROCEEDINGS FROM 1853 TO 1900, ETC.

COMPILED AND ARRANGED FOR THE USE OF THE

MASONIC FRATERNITY IN MINNESOTA

BY

BRO. THOMAS MONTGOMERY, Grand Secretary,

(P. M.; P. G. H. P.; P. G. Com. K. T.; Dep. Ins. Gen., Etc.)

AUTHORIZED BY GRAND LODGE.

ST. PAUL, MINN.
1900

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TO

BRO. ALONZO BRANDENBURG

M.·. W.·. GRAND MASTER OF MASONS

AND TO THE

MASONIC FRATERNITY OF MINNESOTA

THIS TEXT-BOOK AND CODE OF LAWS

is most respectfully and fraternally

DEDICATED.

TO THE GRAND MASTER

Because of his high standing as a man and Mason, and for the encouragement given in the preparation of the work; and

TO THE CRAFT,

For whose benefit it was prepared, in appreciation of the uniform kindness shown, and hearty support given, through their Lodge officers, to the Grand Secretary, for a period of over ten years, in the discharge of his manifold official duties.

PREFACE.

The undersigned had been for several years so impressed with the necessity of having a Text Book or Monitor adapted to the needs of the Minnesota Lodges, that he frequently advocated the preparation and publication of such a work in his annual reports as Grand Secretary. From time to time he had, at the request of Grand Masters, prepared certain Grand Lodge ceremonials, and had them printed for use, and had also, many years ago, compiled a Funeral Service and Form of Lodge By-Laws, for the use of his own and other Lodges, and thus paved the way for some sort of a publication, but with no thought that he would be honored in being assigned to the chief task of preparing, in addition to the above, a Digest of the Masonic Law of this Grand Jurisdiction. At the Grand Lodge Session of 1900, the question of such a publication took definite form by the adoption of the following resolution:

"That a special committee of three be appointed by the Grand Master, of which the Grand Secretary shall be a member, to publish the Constitution and By-Laws of the Grand Lodge, and prepare a Digest of the Resolutions of the Grand Lodge, and Decisions of the Grand Masters, which have been approved and sustained by the Grand Lodge, and now in force, since its organization, together with a comprehensive index of same; also, to prepare and publish with the above such other matter as the committee in their judgment deem advisable."

Provision was made in three other resolutions, for the kind of book and number to be published, for the funds necessary, and for the manner of distribution and sale. The Grand Master appointed the Grand Secretary as chairman, and Bros. Irving Todd and Henry R. Wells as the other members.

In the pursuit of their arduous labors, the committee have freely consulted a number of similar publications in the Grand Secretary's office, and have had the advice of eminent brethren at home and abroad. Whether or not they have succeeded in presenting an acceptable work is for the brethren of Minnesota to decide. They do not flatter themselves that it is a perfect production by any means, but they do hope it will be a great help to Masters of Lodges and other officers and brethren, especially to young Masons, in acquiring a knowledge of the law and usage in this jurisdiction.

As our Grand Lodge has been teaching the Webb work and lectures for the past thirty-two years, most of the monitorial instruction in this book has been selected from Webb's Freemason's Monitor, revised by Bro. Rob Morris in 1859, as the best adapted to our ritualistic work.

In the preparation of the various ceremonials great care has been exercised in adhering to the well-established forms and usages of the Fraternity. The Chronological Digest will be found valuable for reference, especially to those who are not possessed of the full set of our proceedings. The Digest of Decisions, etc., is a condensed, but we believe a correct statement of the Masonic law and usage of this jurisdiction, now in force, stripped of all unnecessary verbiage.

THOS. MONTGOMERY,
Chairman.

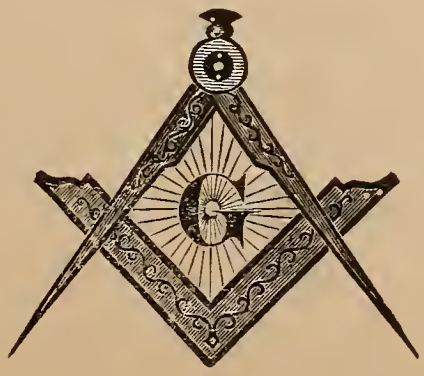


TABLE OF CONTENTS.

CHAPTER I.

PAGE

Origin and Advantages of Freemasonry 1

CHAPTER II.

Opening and Closing the Lodge 3

CHAPTER III.

First Degree—Entered Apprentice 7

CHAPTER IV.

Second Degree—Fellow Craft 19

CHAPTER V.

Third Degree—Master Mason 31

CHAPTER VI.

Masonic Processions 40

CHAPTER VII.

Reception of Visitors 43

CHAPTER VIII.

Laying Corner Stones 46

CHAPTER IX.

Dedication of Masonic Halls 54

CHAPTER X.

Manner of Constituting a New Lodge 64

CHAPTER XI.

Installation of Lodge Officers 73

CHAPTER XII.

Installation of Grand Officers 87

CHAPTER XIII.

PAGE

Masonic Funeral Service..... 96

CHAPTER XIV.

Form of Lodge By-Laws..... 110

CHAPTER XV.

Form of Recording Proceedings of Lodges..... 121

CHAPTER XVI.

Forms..... 129

CHAPTER XVII.

Chronological Index..... 136

CHAPTER XVIII.

Acts of Incorporation..... 159

CHAPTER XIX.

Grand Lodge Statistics..... 165

CHAPTER XX.

The Charges of a Freemason..... 167

CHAPTER XXI.

History of the Constitution, Digests and Code..... 174

CHAPTER XXII.

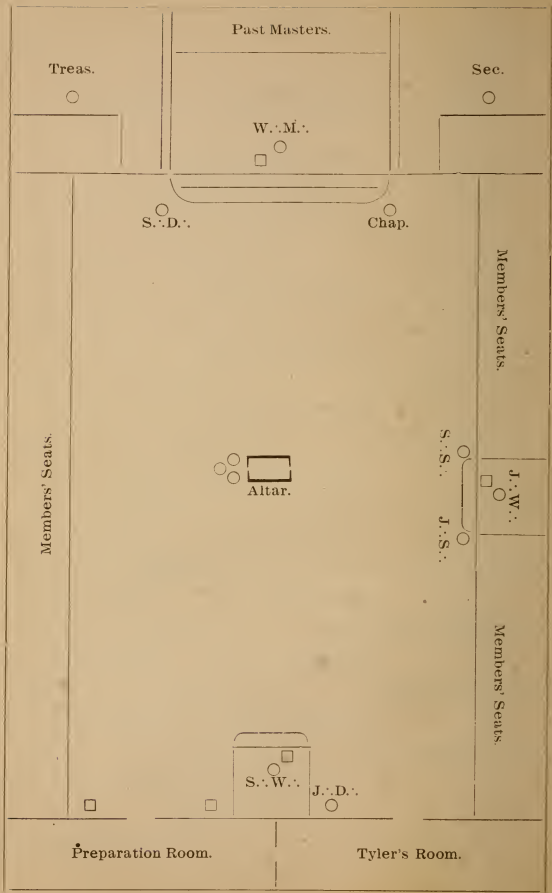
Grand Lodge Constitution..... 176

CHAPTER XXIII.

General Regulations..... 192

CHAPTER XXIV.

Digest of Masonic Law..... 202


Past Masters.
Treas.
Sec.
W.·.M.·.
S.·.D.·.
Chap.
Members' Seats.
Members' Seats.
S.·.S.·.
J.·.W.·.
J.·.S.·.
Altar.
Members' Seats.
S.·.W.·.
J.·.D.·.
Preparation Room.
Tyler's Room.

MASONIC CODE OF MINNESOTA.

CHAPTER I.

ORIGIN AND ADVANTAGES OF FREEMASONRY.

"Sit Lux et Lux Fuit." And God said: "Let there be light". Light! *More Light!* FURTHER LIGHT! is the expressed desire of every brother who has knelt at a Masonic altar. It is the constant cry of every earnest seeker after Truth. What is Freemasonry?

"Masonry is a beautiful system of morality, veiled in allegory and illustrated by symbols." It is founded on the Fatherhood of God, and the Brotherhood of Man. It is but another name for that pure spirit of Brotherly Love, which should unite all men, children of the same Almighty Parent; a love which teaches men to desire the welfare and happiness of their fellows, and to promote that welfare by thought, word and deed—ever remembering that

> "God hath made mankind one vast brotherhood.
> Himself their Master, and the world his Lodge."

It is diffused over the whole globe. Wherever arts flourish, there it flourishes, too. The Institution of Masonry, as an organized society, is of a comparatively modern date, while, on the other hand, the *spirit* of Masonry is as ancient as the world. Its history is closely linked, however, to the Operative Fraternity of Masons or Guilds of the Middle Ages, which were engaged in Europe in the construction of those magnificent buildings and cathedrals, the wonder and admiration of each succeeding age. The English Freemasons and the German Stone-masons were no doubt branches of one and the same Fraternity. About

three hundred years ago non-operative Masons were occasionally admitted as members of the Craft, and later many such were *accepted*, because of their rank and learning. As the demand for the services of Operative Masons declined, their Lodges and members decreased, until finally Operative Lodges ceased to exist, and the present system of Modern or Speculative Masonry was inaugurated. By an easy and natural transition, the Institution was changed from an operative to a speculative one, its science was now to be chiefly that of ethics, and its great business to teach the precepts of morality. Brotherly Love, Relief and Truth, were henceforth to be the distinguishing characteristics of the Association; and its secret rituals, its emblems, its customs, laws and usages, were all to be so many instrumentalities by which man was to be made wiser, better and happier, his social condition improved, and a universal brotherhood established, which should spread over the whole civilized world, and go on with passing centuries to the end of time.

Masonry in its present form of government by Grand Lodges, commenced with the formation of the first Grand Lodge, by four London Lodges, June 24, 1717. It was introduced into America from England prior to 1730. There are now, in 1900, over one hundred Grand Lodges in the world, with about 1,250,000 members in 18,000 Lodges, besides 150,000 or more non-affiliated Masons.

There are sixty-five English-speaking Grand Lodges. Fifty of these are in the United States, with over 800,000 members. The Grand Lodge of Minnesota, organized in 1853, has now 216 active chartered Lodges, and nearly 17,000 members in good standing, enrolled therein. The total enrollment, however, has been about 36,000.

CHAPTER II.

OPENING AND CLOSING THE LODGE.

"The ceremony of opening and closing a Lodge with solemnity and decorum is universally admitted among Masons; and though the mode in some Lodges may vary, and in every degree *must* vary, still a uniformity in the general practice prevails in every Lodge; and the variation is solely occasioned by a want of method, which a little application might easily remove.

"To conduct this ceremony with propriety ought to be the peculiar study of every Mason, especially of those who have the honor to rule in our assemblies. To persons who are thus dignified, every eye is naturally directed for propriety of conduct and behavior; and from them, other brethren, who are less informed, will naturally expect to derive an example worthy of imitation.

"From a share in this ceremony no Mason can be exempted. It is a general concern, in which all must assist. This is the first request of the Master, and the prelude to all business."

When the hour for opening has arrived, and the Master has ascertained that the charter is present, he will take his station in the east, and congregate his Lodge by giving one knock with his gavel. Instantly the brethren put on their aprons and take their seats, the officers, duly equipped, repairing to their respective stations and places. Care is next taken to purge the Lodge, as no person not a member thereof, can be allowed to remain unless properly vouched for. The Lodge is then tyled, so that none may pass in or out except those who are entitled. The officers rehearse their duties, and after devout prayer to God, and if desired, the singing of an ode, the Lodge is declared duly opened. It should always be opened in form on the third degree at the stated meetings, and seven members must be present to transact business. If a candidate is to be examined, initiated or passed at a stated meeting, the Lodge will be called from labor to refrshment, (called off) and *opened* for that purpose on the first or second degree as required. It may then be called off or closed at the Master's discretion. It is then called from refreshment to labor (called on) on the third degree, and duly closed. The opening of the Lodge on the third degree does not, therefore, open it on the first or second. The closing of the Lodge on the

third degree, on the other hand, *does* close the Lodges below it. At a *special* meeting for work, the Lodge, for instance, may be opened on the first degree, the candidate examined, called off: *opened* on the second degree, the candidate passed, and the Lodge closed or another candidate examined; called off: *opened* on the third degree, the candidate raised, and the Lodge closed, the closing in the highest degree closing the one or both below it. The successful Master will always open his Lodge promptly at the prescribed hour.

PRAYER AT OPENING.

Most holy and glorious Lord God, the great Architect of the Universe, the giver of all good gifts and graces: Thou hast promised that "where two or three are gathered together in thy name, thou wilt be in the midst of them and bless them." In thy name we assemble, most humbly beseeching thee to bless us in all our undertakings, that we may know and serve thee aright, and that all our actions may tend to thy glory, and to our advancement in knowledge and virtue. And we beseech thee, O Lord God, to bless our present assembling, and to illuminate our minds, that we may walk in the light of thy countenance; and when the trials of our probationary state are over, be admitted into the Temple, "not made with hands, eternal in the heavens." *Amen.* So mote it be.

A SHORTER OPENING PRAYER.

Supreme Architect of the Universe! We invoke thy blessing at this time. May this meeting, thus begun in order, be conducted in peace, and closed in harmony. *Amen.* So mote it be.

OPENING ODES.

(Tune—*Ortonville.*)

Within our Temple met again,
  With hearts and purpose strong.
We'll raise our notes of grateful praise,
  With Union in our song.

Around our altar's sacred shrine
  May Love's pure incense rise,
Bearing upon its mystic flame
  Our music to the skies.

(Tune—*America.*)

Glad hearts to thee we bring,
With joy thy name to sing
Father above.
Creation praises thee:
Thy bounty's full and free;
In all around we see
Emblems of love.

Unite our souls in love;
Smile on us from above
Till life is o'er.
Then gather us to thee,
Thy kingdom, Lord, to see;
In thine own fold to be,
Forevermore.

PRAYER AT CLOSING.

Supreme Architect of the Universe, accept our humble praise for the many mercies and blessings which thy bounty has conferred on us, and especially for this friendly and social intercourse. Pardon, we beseech thee, whatever thou hast seen amiss in us since we have been together; and continue to us thy presence, protection and blessing. Make us sensible of the renewed obligation we are under to love thee supremely, and to be friendly to each other. May all our irregular passions be subdued, and may we daily increase in *Faith, Hope* and *Charity;* but more especially in that *Charity* which is the bond of peace and the perfection of every virtue. May we so practice thy precepts that we may finally obtain thy promises, and find an entrance through the gates into the temple and city of our God. *Amen.* So mote it be.

CHARGE AT CLOSING.

Brethren: We are now about to quit this sacred retreat of friendship and virtue, to mix again with the world. Amidst its concerns and employments forget not the duties which you have heard so frequently inculcated and so forcibly recommended in this Lodge. Be diligent, prudent, temperate, discreet. Remember, that around this altar, you

have promised to befriend and relieve every brother, who shall need your assistance. You have promised, in the most friendly manner to remind him of his errors, and aid a reformation. These generous principles are to extend further. Every human being has a claim upon your kind offices. Do good unto all. Recommend it more especially "to the household of the faithful." Finally, brethren, be ye all of one mind; live in peace, and may the God of love and peace delight to dwell with and bless you!

BENEDICTION AT CLOSING.

May the blessing of Heaven rest upon us and all regular Masons! May brotherly love prevail, and every moral and social virtue cement us. *Amen.* So mote it be.

CHAPTER III.

FIRST DEGREE—ENTERED APPRENTICE.

A candidate for the Craft degrees must petition the Lodge in whose jurisdiction he resides, unless jurisdiction is waived in favor of another Lodge.

The petition after being read, will, if the Lodge has jurisdiction, be referred to a committee of three members, to make inquiry into the character and qualifications of the applicant. They should report at the next stated meeting, and whether the report is favorable or not, a ballot must then be taken. It is customary and more convenient after the ballot box is inspected by the proper officers, to have it passed to the members in their seats, but some prefer after the Master and Wardens have voted, to have it placed on the altar, whither each member repairs, and having saluted, casts his ballot. If the candidate is elected, he may be initiated the same evening, or whenever ready.

The Stewards, and they alone, meet him in the preparation room, and require his assent to the following interrogatories:

Do you seriously declare, upon your honor, that, unbiased by friends, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry? I do.

Do you seriously declare, upon your honor, that you are prompted to solicit the privileges of Masonry by a favorable opinion conceived of the Institution, a desire for knowledge, and a sincere wish of being serviceable to your fellow creatures? I do.

Do you seriously declare, upon your honor, that you will cheerfully conform to all the ancient usages and established customs of the Fraternity? I do.

He is then addressed as follows:

Mr. ————, the Institution of which you are about to become a member, is one by no means of a light and trifling nature, but of high importance and deep solemnity. Masonry consists of a course of ancient hieroglyphical and

moral instructions, taught according to ancient usages, by types, emblems and allegorical figures. Even the ceremony of your gaining admission within these walls is emblematic of an event which all must sooner or later experience. It is emblematic of y f e f t w t t w t c. You are doubtless aware that whatever a man may possess here on earth, whether it be titles, honors or even his own reputation, will not gain him admission into the Celestial Lodge above, but previous to his gaining admission there, he must become poor and penniless, b a n, dependent on the sovereign will of our Supreme Grand Master; and in order to impress these truths more forcibly upon your mind, it is necessary that you b d o y o a a c i a g f y b t l.

Are you willing to submit to these regulations? (I am.) We will prepare you in a suitable manner for your initiation, as all have been prepared who have gone this way before you.

This degree has a lecture, which is divided into three sections. It should be familiar to every well-instructed Mason, especially the

FIRST SECTION.

No man should ever enter upon any great and important undertaking, without first invoking the blessing of Deity.

PRAYER.

Vouchsafe thine aid, Almighty Father of the Universe, to this, our present convention; and grant that this candidate for Masonry may dedicate and devote his life to thy service, and become a true and faithful brother among us. Endue him with a competency of thy divine wisdom, that by the secrets of our art, he may be better enabled to display the beauties of Brotherly Love, Relief and Truth, to the honor of thy holy name. *Amen.* So mote it be.

Our trust being in God, our faith is well founded.

LESSON FROM SCRIPTURE.

(.) Behold, how good and how pleasant it is for brethren to dwell together in unity.

(.) It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments.

(.) As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life forevermore. *Psalm cxxxiii.*

Instead of scripture reading, the following paraphrase of same may be sung:

(Tune—*Auld Lang Syne.*)

Behold! how pleasant and how good,
  For brethren such as we,
Of the *accepted* brotherhood,
  To dwell in unity!
'Tis like the oil on Aaron's head,
  Which to his feet distils;
Like Hermon's dew, so richly shed
  On Zion's sacred hills.

For there the Lord of light and love
  A blessing sent with power:
Oh, may we all this blessing prove,
  E'en life for evermore.
On friendship's altar, rising here,
  Our hands now plighted be,
To live in love, with hearts sincere,
  In peace and unity.

The design of the Masonic Institution is to make its votaries wiser, better, and consequently happier. We receive none knowingly into our ranks who are not moral and upright before God, and of good repute before the world.

* * * *

Nothing is required of a Mason that will conflict with his duty to God, his country, his neighbor or himself.

* * * *

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light. *Gen. 1, 1-3.*

The Holy Bible is the rule and guide of faith; the Square, to square our actions, and the Compass* to circumscribe and keep us within due bounds with all mankind, more especially with a brother Mason. * * * As the Sun rules the day, and the Moon governs the night, so ought the Worshipful Master to endeavor to rule and govern his Lodge with equal regularity.

* * * *

I now present you with the lambskin or white leather apron. It is an emblem of innocence and the badge of a Mason, more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter, or any other Order that can be conferred upon you at this time or at any future period, by king, prince, potentate or any other person, except he be a Mason. I hope you will wear it with equal pleasure to yourself and honor to the Fraternity.

* * * *

Charity is the right of a needy brother to require, and the duty of his prosperous brother to bestow.

* * * *

Now, my brother, you stand as a just and upright Mason, and I give it you strictly in charge, ever to walk and act as such.

* * * *

The working tools of an Entered Apprentice are the Twenty-four-inch Guage, and the common Gavel. The Twenty-four-inch Guage is an instrument made use of by operative Masons, to measure and lay out their work; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts; whereby we find eight hours for the service of God and a distressed worthy brother, eight hours for our usual vocations, and eight for refreshment and sleep. The Common Gavel is an instru-

* "Compass or compasses—or a pair of compasses, so named from its legs—but pair is superfluous or improper, and the singular number, *compass*, is the preferable name." *Webster in 1850. T. M.*

ment made use of by operative Masons, to break off the corners of rough stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our minds and consciences of all the vices and superfluities of life; thereby fitting our bodies, as living stones, for that spiritual building, that house not made with hands, eternal in the heavens.

SECOND SECTION.

The second section rationally accounts for the origin of our hieroglyphical instruction, and convinces us of the advantages which will ever accompany a faithful observance of our duty; it maintains, beyond the power of contradiction, the propriety of our rites, while it demonstrates to the most skeptical and hesitating mind, their excellence and utility; it illustrates, at the same time, certain particulars, of which our ignorance might lead us into error, and which, as Masons, we are indispensably bound to know.

At the building of King Solomon's Temple there was not heard the sound of axe, hammer or any tool of iron. * * * The stones were all hewn, squared and numbered in the quarries where they were raised, the timbers felled and prepared in the forests of Lebanon, conveyed by sea in floats to Joppa, and from thence by land to Jerusalem, where they were set up by wooden mauls prepared for the purpose; and when the building was erected, its several parts fitted with such exactness, that it had more the appearance of being the handiwork of the Supreme Architect of the Universe, than that of human hands.

* * * *

Masonry regards no man for his worldly wealth or honors. It is the internal and not the external qualifications of a man that should render him worthy to be made a Mason.

* * * *

We read in the book of Ruth, that "this was the manner in former time concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe and gave it to his neighbor; and this was a testimony in Israel."

Ask, and ye shall receive, seek, and ye shall find; knock, and it shall be opened unto you.

* * * *

The right hand was supposed by our ancient brethren to be the seat of fidelity; which was said sometimes to be represented by two right hands joined; at others, by two human figures holding each other by the right hand.

* * * *

The lamb has in all ages been deemed an emblem of innocence. He, therefore, who wears the lambskin as a badge of Masonry, is thereby continually reminded of that purity of life and conduct, which is essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides.

THIRD SECTION.

A Lodge is a certain number of Masons, duly assembled, with the Holy Bible, Square and Compass, and a charter or warrant, empowering them to work. Our ancient brethren usually met on a high hill, or in a low dale, the better to discover the approach of cowans and eavesdroppers, either ascending or descending. In form, a Lodge is an oblong square, its length from east to west, its breadth from north to south, its height from the earth to the heavens, its depth from its surface to its center, to show the universality of Masonry, and that Masonic charity should be equally extensive. It is supported by three great pillars, called Wisdom, Strength and Beauty, because it is necessary there should be *wisdom* to contrive, *strength* to support, and *beauty* to adorn all great and important undertakings. The Master and Wardens represent these pillars.

Its covering is a clouded canopy or star-decked heaven, where all good Masons hope at last to arrive, by the aid of the theological ladder, which Jacob in his vision saw ascending from earth to heaven, the three principal rounds of which are denominated Faith, Hope, and Charity, and which admonish us to have *faith* in God, *hope* in immortality, and *charity* to all mankind. The principal of these is

Charity, because our Faith may be lost in sight, Hope ends in fruition, but Charity extends beyond the grave, through the boundless realms of eternity.

Every well-governed Lodge is *furnished* with the *Holy Bible, Square,* and *Compass.* The *Bible* points out the path that leads to happiness, and is dedicated to *God;* the *Square* teaches us to regulate our conduct by the principles of morality and virtue, and is dedicated to the *Master;* the *Compass* teaches us to limit our desires in every station, and is dedicated to the *Craft.*

The Bible is dedicated to the service of God, because it is the inestimable gift of God to man. * * * the Square to the Master, because, being the proper Masonic emblem of his office, it is constantly to remind him of the duty he owes to the Lodge over which he is appointed to preside; and the Compass to the Craft, because by a due attention to its use, they are taught to regulate their desires, and keep their passions within due bounds.

The *ornaments* of a Lodge are the *Mosaic Pavement,* the *Indented Tessel,* and the *Blazing Star.* The *Mosaic Pavement* is a representation of the ground floor of King Solomon's Temple; the *Indented Tessel,* that beautiful tesselated border, or skirting, which surrounded it; and the *Blazing Star,* in the center, is commemorative of the star which appeared, to guide the wise men of the East to the place of our Savior's nativity. The *Mosaic Pavement* is emblematical of human life, checkered with good and evil; the *Beautiful Border* which surrounds it, those blessings and comforts which surround us, and which we hope to obtain by a faithful reliance on Divine Providence, which is hieroglyphically represented by the *Blazing Star* in the center.

A Lodge has Three Lights, situated East, West, and South, also Six Jewels, three movable and three immovable.

The immovable jewels are the Square, Level and Plumb. The Square teaches morality, the Level equality, and the Plumb rectitude of life. The movable jewels are the Rough Ashlar, the Perfect Ashlar, and the Trestle Board.

The *Rough Ashlar* is a stone as taken from the quarry in its rude and natural state.

The *Perfect Ashlar* is a stone made ready by the hands of the workman to be adjusted by the tools of the Fellow Craft.

The *Trestle Board* is for the Master Workman to draw his designs upon.

By the *Rough Ashlar*, we are reminded of our rude and imperfect state by nature; by the *Perfect Ashlar*, that state of perfection at which we hope to arrive, by a virtuous education, our own endeavors, and the blessing of God; and by the *Trestle Board*, we are reminded, that as the operative workman erects his temporal building agreeably to the rules and designs laid down by the Master on his Trestle Board, so should we, both operative and speculative, endeavor to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe, in the Book of Life, which is our spiritual Trestle Board.

A Lodge should be situated due east and west, because that was the situation of King Solomon's Temple. Although Lodges were anciently dedicated to King Solomon, yet in modern times they are dedicated to St. John the Baptist, and St. John the Evangelist, who were eminent patrons of Masonry; and since their time there is represented in every regular and well-governed Lodge, a certain *Point within a Circle;* the Point representing an individual brother, the Circle representing the boundary line of his duty to God and man, beyond which he is never to suffer his passions, prejudices or interests to betray him on any occasion. This Circle is embordered by two perpendicular parallel lines, representing St. John the Baptist and St. John the Evangelist, who were perfect parallels, in Christianity as well as Masonry; and upon the vertex rests the Book of Holy Scriptures which point out the whole duty of man. In going round this circle, we necessarily touch upon these two lines, as well as upon the Holy Scriptures;

and while a Mason keeps himself thus circumscribed, it is impossible that he should materially err.

The tenets of a Mason's profession are *Brotherly Love, Relief,* and *Truth.*

By the exercise of **Brotherly Love,** we are taught to regard the whole human species as one family—the high and low, the rich and poor; who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support, and protect each other. On this principle, Masonry unites men of every country, sect, and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance.

To Relieve the distressed is a duty incumbent on all men; but particularly on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the grand aim we have in view. On this basis we form our friendships, and establish our connections.

Truth is a divine attribute, and the foundation of every virtue. To be good and true, is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct. Hence, while influenced by this principle, hypocrisy and deceit are unknown among us, sincerity and plain dealing distinguish us, and the heart and tongue join in promoting each other's welfare and rejoice in each other's prosperity.

The four cardinal virtues are, *Temperance, Fortitude, Prudence* and *Justice.*

Temperance is that due restraint upon our affections and passions, which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason, as he is thereby taught to avoid excess, or contracting any licentious or vicious habit, the indulgence of which might

lead him to disclose some of those valuable secrets, which he has promised to conceal and never reveal, and which would consequently subject him to the contempt and detestation of all good Masons. * * *

Fortitude is that noble and steady purpose of the mind, whereby we are enabled to undergo any pain, peril or danger, when prudentially deemed expedient. This virtue is equally distant from rashness and cowardice; and, like the former, should be deeply impressed upon the mind of every Mason, as a safeguard or security against any illegal attack that may be made, by force or otherwise, to extort from him any of those secrets with which he has been so solemnly intrusted, and which was emblematically represented upon his first admission into the Lodge. * * *

Prudence teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge, and prudentially determine, on all things relative to our present, as well as to our future happiness. This virtue should be the peculiar characteristic of every Mason, not only for the government of his conduct while in the Lodge, but also when abroad in the world. It should be particularly attended to in all strange and mixed companies, never to let fall the least sign, token or word, whereby the secrets of Masonry might be unlawfully obtained. * * *

Justice is that standard or boundary of right which enables us to render to every man his just due, without distinction. This virtue is not only consistent with Divine and human laws, but is the very cement and support of civil society; and, as justice in a great measure constitutes the real good man, so should it be the invariable practice of every Mason never to deviate from the minutest principles thereof. * * *

Entered Apprentices should serve their Masters with Freedom, Fervency and Zeal, represented by Chalk, Charcoal and Clay.

Such is the arrangement of the different sections in the lecture, which, with the forms adopted at the opening and closing of a Lodge, comprehends the whole of the first degree of Masonry. This plan has the advantage of regularity to recommend it, the support of precedent and authority, and the sanction and respect which flow from antiquity. The whole is a regular system of morality, conceived in a strain of interesting allegory, which must unfold its beauties to the candid and industrious inquirer.

CHARGE AT INITIATION.

My Brother:—As you are now introduced into the first principles of Masonry, I congratulate you on being accepted into this Ancient and Honorable Fraternity; ancient, as having subsisted from time immemmorial; and honorable, as tending, in every particular, so to render all men who will be conformable to its precepts. No Institution was ever raised on a better principle, or more solid foundation; nor were ever more excellent rules and useful maxims laid down, than are inculcated in the several Masonic lectures. The greatest and best of men in all ages have been encouragers and promoters of the art, and have never deemed it derogatory from their dignity to level themselves with the Fraternity, extend their privileges, and patronize their assemblies.

There are three great duties, which, as a Mason, you are charged to inculcate—to God, your neighbor, and yourself. To God, in never mentioning his name, but with that reverential awe which is due from a creature to his Creator; to implore his aid in all your laudable undertakings, and to esteem him as the chief good; to your neighbor, in acting upon the square, and doing unto him as you wish he should do unto you; and to yourself, in avoiding all irregularity and intemperance, which may impair your faculties, or debase the dignity of your profession. A zealous attachment to these duties will insure public and private esteem.

In the State, you are to be a quiet and peaceful citizen, true to your government, and just to your country; you are not to countenance disloyalty or rebellion, but patiently

submit to legal authority, and conform with cheerfulness to the government of the country in which you live.

In your outward demeanor be particularly careful to avoid censure or reproach. Let not interest, favor, or prejudice, bias your integrity, or influence you to be guilty of a dishonorable action. Although your frequent appearance at our stated meetings is earnestly solicited, yet it is not meant that Masonry should interfere with your necessary vocations; for these are on no account to be neglected: neither are you to suffer your zeal for the Institution to lead you into argument with those who, through ignorance, may ridicule it. At your leisure hours, that you may improve in Masonic knowledge, you are to converse with well-informed brethren, who will be always as ready to give, as you will be ready to receive instruction.

Finally; keep sacred and inviolable the mysteries of the Order, as these are to distinguish you from the rest of the community, and mark your consequence among Masons. If, in the circle of your acquaintance, you find a person desirous of being initiated into Masonry, be particularly attentive not to recommend him, unless you are convinced he will conform to our rules; that the honor, glory, and reputation of the Institution may be firmly established, and the world at large convinced of its good effects.

CHAPTER IV.

SECOND DEGREE—FELLOW CRAFT.

Masonry is a progressive science, and is divided into different classes or degrees, for the more regular advancement in the knowledge of its mysteries.

It includes within its circle almost every branch of polite learning. Under the veil of its mysteries is comprehended a regular system of science.

The first degree is well calculated to enforce the duties of *morality*, and imprint on the memory the noblest principles which can adorn the human mind. It is, therefore, the best introduction to the second degree, which not only extends the same plan, but comprehends a more diffusive system of *knowledge*.

There are two sections in the lecture.

FIRST SECTION.

The knowledge of this section is absolutely necessary for all Craftsmen; and as it recapitulates the ceremony of passing, and contains many other important particulars, no officer or member of a Lodge should be unacquainted with it.

A square is an angle of ninety degrees, or the fourth part of a circle. The square of virtue should be a rule and guide to the conduct of a Fellow Craft in all his actions with mankind.

The attentive ear, the instructive tongue, and the faithbreast.

LESSON FROM SCRIPTURE.

(.) Thus he showed me; (.) and behold the Lord stood upon a wall made by a plumb-line, (.) with a plumb-line in his hand.

(. .) And the Lord said unto me, Amos, what seest thou? And I said, a plumb-line. (. .) Then said the Lord, Behold, I will set a plumb-line in the midst of my people, Israel: (. .) I will not again pass by them any more.—*Amos vii. 7, 8.*

PARAPHRASE OF THE ABOVE FOR MUSIC.

(Tune—*Missionary Hymn.*)

His laws inspire our being:
  Our light is from his Sun;
Beneath the Eye All-seeing
  Our Mason's work is done
His Plumb-line, in uprightness,
  Our faithful guide shall be,
And in the Source of brightness
  Our willing eyes shall see.

Thou, Father, art the Giver
  To every earnest prayer—
Oh, be the Guide forever
  To this our brother dear!
By law and precept holy,
  By token, word and sign,
Exalt him, now so lowly,
  Upon this grand design.

Within thy chamber name him
  A workman wise and true—
While loving Crafts shall claim him
  In bonds of friendship due;
Thus shall these walls extol thee,
  And future ages prove
What Mason's joy to call thee,—
  The God of Truth and Love.

The working-tools of a Fellow Craft are the Plumb, Square and Level.

The *Plumb* is an instrument made use of by *Operative* Masons, to raise perpendiculars, the *Square*, to square their work, and the *Level*, to lay horizontals; but we, as Free and Accepted Masons, are taught to make use of them for more noble and glorious purposes. The *Plumb* admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the *Square* of virtue, and remembering that we are traveling upon the *Level* of time, to that undiscovered country, from whose bourn no traveler returns.

SECOND SECTION.

The second section of this degree has recourse to the origin of the Institution, and views Masonry under two denominations, *operative* and *speculative*.

By *Operative Masonry* we allude to a proper application of the useful rules of architecture, whence a structure will derive figure, strength and beauty, and whence will result a due proportion, and a just correspondence in all its parts. It furnishes us with dwellings, and convenient shelter from the vicissitudes and inclemencies of seasons; and while it displays the effects of human wisdom, as well in the choice, as in the arrangement, of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man for the best, most salutary and beneficent purposes.

By *Speculative Masonry*, we learn to subdue the passions, act upon the square, keep a tongue of good report, maintaining secrecy, and practice charity. It is so far interwoven with religion, as to lay us under obligations to pay that rational homage to the Deity, which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of the creation, and inspires him with the most exalted ideas of the perfections of his Divine Creator.

In six days God created the heavens and the earth, and rested upon the seventh day; the seventh, therefore, our ancient brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of the creation, and to adore their great Creator.

Our attention is next directed to two great brazen pillars (*1 Kings vii. 13-22*; *2 Chronicles iii: 15-17*; *2 Samuel vii, 16*) adorned with chapiters, and these chapiters with lily work, net work and pomegranites, denoting Peace, Unity, and Plenty. These pillars were further adorned with globes on their tops.

The Globes are two artificial spherical bodies on the convex surface of which are represented the countries, seas, and various parts of the earth, the face of the heavens, the planetary revolutions, and other particulars.

The sphere, with the parts of the earth delineated on its

surface, is called the *terrestrial* globe; and that with the constellations, and other heavenly bodies, the *celestial* globe.

Their principal use, beside serving as maps to distinguish the outward parts of the earth, and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution, and the diurnal rotation, of the earth round its own axis. They are the noblest instruments for improving the mind, and giving it the most distinct idea of any problem or proposition, as well as enabling it to solve the same. Contemplating these bodies, we are inspired with a due reverence for the Deity and his works, and are induced to encourage the studies of astronomy, geography, navigation, and the arts dependent on them, by which society has been so much benefited.

THE THREE, FIVE AND SEVEN STEPS.

The number *three*, alludes to the first three degrees of Masonry, and also to the three principal officers of the Lodge; the number *five*, to the five orders in architecture, and the five senses of human nature; and the number *seven*, to the seven liberal arts and sciences.

ORDER IN ARCHITECTURE.

By *order in architecture*, is meant a system of all the members, proportions and ornaments of columns, and pilasters; or, it is a regular arrangement of the projecting parts of a building, which, united with those of a column, form a beautiful, perfect and complete whole.

From the first formation of society, order in architecture may be traced. When the rigor of seasons obliged men to contrive shelter from the inclemency of the weather, we learn that they first planted trees on end, and then laid others across, to support a covering. The bands which connected those trees at the top and bottom, are said to have given rise to the idea of the base and capital of pillars; and from this simple hint originally proceeded the more improved art of architecture.

The five orders are thus classed: The Tuscan, Doric, Ionic, Corinthian, and Composite.

The Tuscan is the most simple and solid of the five orders. It was invented in Tuscany, whence it derives its name. Its column is seven diameters high; and its capital, base and entablature have but few moldings. The simplicity of the construction of this column renders it eligible where ornament would be superfluous.

The Doric, which is plain and natural, is the most ancient, and was invented by the Greeks. Its column is eight diameters high, and has seldom any ornaments on base or capital, except moldings; though the frieze is distinguished by triglyphs and metopes, and triglyphs compose the ornaments of the frieze. The solid composition of this order gives it a preference in structures where strength and noble simplicity are chiefly required.

The Doric is the best proportioned of all the orders. The several parts of which it is composed are founded on the natural position of solid bodies. In its first invention it was more simple than in its present state. In after times, when it began to be adorned, it gained the name of Doric; for when it was constructed in its primitive and simple form, the name of Tuscan was conferred on it. Hence the Tuscan precedes the Doric in rank, on account of its resemblance to that pillar in its original state.

The Ionic bears a kind of mean proportion between the more solid and delicate orders. Its column is nine diameters high; its capital is adorned with volutes, and its cornice has dentals. There is both delicacy and ingenuity displayed in this pillar, the invention of which is attributed to the Ionians, as the famous temple of Diana, at Ephesus, was of this order. It is said to have been formed after the model of an agreeable young woman, of an elegant shape, dressed in her hair; as a contrast to the Doric order, which was formed after that of a strong, robust man.

The Corinthian, the richest of the five orders, is deemed a masterpiece of art. Its column is ten diameters high, and its capital is adorned with two rows of leaves, and eight volutes, which sustain the abacus. The frieze is orna-

mented with curious devices, the cornice with dentals and modillions. This order is used in stately and superb structures.

It was invented in Corinth, by Callimachus, who is said to have taken the hint of the capital of this pillar from the following remarkable circumstances. Accidentally passing by the tomb of a young lady, he perceived a basket of toys, covered with a tile, placed over an acanthus root, having been left there by her nurse. As the branches grew up, they encompassed the basket, till, arriving at the tile, they met with an obstruction, and bent downward. Callimachus, struck with the object, set about imitating the figure; the vase of the capital he made to represent the basket; the abacus the tile; and the volutes the bending leaves.

The Composite is compounded of the other orders, and was contrived by the Romans. Its capital has the two rows of leaves of the Corinthian, and the volutes of the Ionic. Its column has the quarter-round as the Tuscan and Doric order, is ten diameters high, and its cornice has dentals, or simple modillions. This pillar is generally found in buildings where strength, elegance and beauty are displayed.

The ancient and original orders of architecture, revered by Masons, are no more than three, the Doric, Ionic, and Corinthian, which were invented by the Greeks. To these the Romans have added two: the Tuscan, which they made plainer than the Doric; and the Composite, which was more ornamental, if not more beautiful, than the Corinthian. The first three orders alone, however, show invention and particular character, and essentially differ from each other; the two others having nothing but what is borrowed, and differ only accidentally; the Tuscan is the Doric in its earliest state; and the Composite is the Corinthian enriched with the Ionic. To the Greeks, therefore, and not to the Romans, we are indebted for what is great, judicious and distinct in architecture.

THE FIVE SENSES OF HUMAN NATURE.

Hearing is that sense by which we distinguish sounds, and are capable of enjoying all the agreeable charms of music. By it we are enabled to enjoy the pleasures of society, and reciprocally to communicate to each other our thoughts and intentions, our purposes and desires; while thus our reason is capable of exerting its utmost power and energy.

The wise and beneficent Author of Nature intended, by the formation of this sense, that we should be social creatures, and receive the greatest and most important part of our knowledge by the information of others. For these purposes we are endowed with hearing, that, by a proper exertion of our natural powers, our happiness may be complete.

Seeing is that sense by which we distinguish objects, and in an instant of time, without change of place or situation, view armies in battle array, figures of the most stately structures, and all the agreeable variety displayed in the landscape of nature. By this sense we find our way in the pathless ocean, traverse the globe of earth, determine its figure and dimensions, and delineate any region or quarter of it. By it we measure the planetary orbs, and make new discoveries in the sphere of the fixed stars. Nay, more: by it we perceive the tempers and dispositions, the passions and affections, of our fellow-creatures, when they wish most to conceal them; so that, though the tongue may be taught to lie and dissemble, the countenance would display the hypocrisy to the discerning eye. In fine, the rays of light which administer to this sense, are the most astonishing parts of the animated creation, and render the eye a peculiar object of admiration.

Of all the faculties, sight is the noblest. The structure of the eye, and its appurtenances, evinces the admirable contrivance of nature for performing all its various external and internal motions; while the variety displayed in the eyes of different animals suited to their several ways

of life, clearly demonstrate this organ to be the masterpiece of nature's work.

Feeling is that sense by which we distinguish the different qualities of bodies; such as heat and cold, hardness and softness, roughness and smoothness, figure, solidity, motion and extension.

These three senses, *hearing*, *seeing*, and *feeling*, are deemed peculiarly essential among Masons. * * * *

Smelling is that sense by which we distinguish odors, the various kinds of which convey different impressions to the mind. Animal and vegetable bodies, and indeed most other bodies, while exposed to the air, continually send forth effluvia of vast subtilty, as well in the state of life and growth as in the state of fermentation and putrefaction. These effluvia, being drawn into the nostrils along with the air, are the means by which all bodies are smelled. Hence it is evident, that there is a manifest appearance of design in the great Creator's having planted the organ of smell in the inside of that canal, through which the air continually passes in respiration.

Tasting enables us to make a proper distinction in the choice of our food. The organ of this sense guards the entrance of the alimentary canal, as that of smelling guards the entrance of the canal for respiration. From the situation of both these organs, it is plain that they were intended by nature to distinguish wholesome food from that which is nauseous. Everything that enters into the stomach must undergo the scrutiny of tasting; and by it we are capable of discerning the changes which the same body undergoes in the different compositions of art, cookery, chemistry, pharmacy, etc.

Smelling and tasting are inseparably connected, and it is by the unnatural kind of life men commonly lead in society, that these senses are rendered less fit to perform their natural offices.

On the mind all our knowledge must depend: what, therefore, can be a more proper subject for the investiga-

tion of Masons? By anatomical dissection and observation, we become acquainted with the body; but it is by the anatomy of the mind alone we discover its powers and principles.

To sum up the whole of this transcendent measure of God's bounty to man, we shall add, that memory, imagination, taste, reasoning, moral perception, and all the active powers of the soul, present a vast and boundless field for philosophical disquisition, which far exceed human inquiry, and are peculiar mysteries, known only to nature, and to nature's God, to whom we and all are indebted for creation, preservation, and every blessing we enjoy.

THE SEVEN LIBERAL ARTS AND SCIENCES.

Grammar teaches the proper arrangement of words, according to the idiom or dialect of any particular people; and that excellency of pronunciation, which enables us to speak or write a language with accuracy, agreeably to reason and correct usage.

Rhetoric teaches us to speak copiously and fluently on any subject, not merely with propriety alone, but with all the advantages of force and elegance; wisely contriving to captivate the hearer by strength of argument and beauty of expression, whether it be to entreat and exhort, to admonish or applaud.

Logic teaches us to guide our reason discretionally in the general knowledge of things, and directs our inquiries after truth. It consists of a regular train of argument, whence we infer, deduce, and conclude, according to certain premises laid down, admitted, or granted; and in it are employed the faculties of conceiving, judging, reasoning, and disposing; all of which are naturally led on from one gradation to another, till the point in question is finally determined.

Arithmetic teaches the powers and properties of numbers, which is variously effected, by letters, tables, figures

and instruments. By this art, reasons and demonstrations are given, for finding out any certain number, whose relation or affinity to another is already known and discovered.

Geometry treats of the powers and properties of magnitudes in general, where length, breadth, and thickness, are considered, from a *point* to a *line*, from a line to a *superficies*, and from a superficies to a *solid*. A *point* is a dimensionless figure; or an indivisible part of space. A *line* is a point continued, and a figure of one capacity, namely, *length*. A *superficies* is a figure of two dimensions, namely, *length* and *breadth*. A *solid* is a figure of three dimensions, namely, *length*, *breadth* and *thickness*.

By this science, the architect is enabled to construct his plans, and execute his designs; the general to arrange his soldiers; the engineer to mark out ground for encampments; the geographer to give us the dimensions of the world, and all things therein contained, to delineate the extent of seas, and specify the divisions of empires, kingdoms and provinces. By it, also, the astronomer is enabled to make his observations, and to fix the duration of times and seasons, years and cycles. In fine, geometry is the foundation of architecture, and the root of the mathematics.

Music teaches the art of forming concords, so as to compose delightful harmony, by a mathematical and proportional arrangement of acute, grave and mixed sounds. This art, by a series of experiments, is reduced to a demonstrative science, with respect to tones, and the intervals of sound. It inquires into the nature of concords and discords, and enables us to find out the proportion between them by numbers.

Astronomy is that divine art, by which we are taught to read the wisdom, strength, and beauty of the Almighty Creator, in those sacred pages, the celestial hemisphere. Assisted by astronomy, we can observe the motions, measure the distances, comprehend the magnitudes, and calculate the periods and eclipses, of the heavenly bodies. By it

we learn the use of the globes, the system of the world, and the preliminary law of nature. While we are employed in the study of this science, we must perceive unparalleled instances of wisdom and goodness, and, through the whole creation, trace the glorious Author by his works.

Ear of Corn.—Ephraimites.—Letter G.

THE MORAL ADVANTAGES OF GEOMETRY.

Geometry, the first and noblest of sciences, is the basis on which the superstructure of Masonry is erected. By geometry, we may curiously trace nature, through her various windings, to her most concealed recesses. By it, we discover the power, the wisdom, and the goodness of the Grand Artificer of the Universe, and view with delight the proportions which connect this vast machine. By it we discover how the planets move in their different orbits, and demonstrate their various revolutions. By it we account for the return of seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine artist, which roll through the vast expanse, and are all conducted by the same unerring law of nature.

A survey of nature, and the observation of her beautiful proportions, first determined man to imitate the Divine plan, and study symmetry and order. This gave rise to societies, and birth to every useful art. The architect began to design, and the plans which he laid down, being improved by experience and time, have produced works which are the admiration of every age.

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, has still survived. The *attentive ear* receives the sound from the *instructive tongue*, and the mysteries of

Masonry are safely lodged in the repository of *faithful breasts.* Tools and implements of architecture are selected by the Fraternity, to imprint on the memory wise and serious truths; and thus, through a succession of ages, are transmitted unimpaired, the excellent tenets of our Institution.

CHARGE AT PASSING.

My Brother:—Being advanced to the second degree of Masonry, I congratulate you on your perferment. The internal, and not the external qualifications of a man, are what Masonry regards. As you increase in knowledge, you will improve in social intercourse.

It is unnecessary to recapitulate the duties which, as a Mason, you are bound to discharge; or enlarge on the necessity of a strict adherence to them, as your own experience must have established their value.

Our laws and regulations you are strenuously to support; and be always ready to assist in seeing them duly executed. You are not to palliate, or aggravate, the offenses of your brethren; but, in the decision of every trespass against our rules, you are to judge with candor, admonish with friendship, and reprehend with justice.

The study of the liberal arts, that valuable branch of education, which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration; especially the science of geometry, which is established as the basis of our art. Geometry, or Masonry, originally synonymous terms, being of a divine and moral nature, is enriched with the most useful knowledge; while it proves the wonderful properties of nature, it also demonstrates the more important truths of morality.

Your past behavior and regular deportment have merited the honor which we have now conferred; and in your new character it is expected that you will conform to the principles of the Order, by steadily persevering in the practice of every commendable virtue.

Such is the nature of your engagements as a Fellow Craft, and to these duties you are bound by the most sacred ties.

CHAPTER V.

THIRD DEGREE--MASTER MASON.

This has been very properly called the sublime degree of a Master Mason, as well for the solemnity of the ceremonies which accompany it, as for the profound lessons of wisdom which it inculcates. The important design of the degree is to symbolize the great doctrines of the resurrection of the body and the immortality of the soul. *Mackey.*

There are three sections in the lecture.

FIRST SECTION.

The most useful tenets of our Institution are contained within the two points of the compass, viz.: Friendship, Morality and Brotherly Love.

LESSON FROM SCRIPTURE.

(.) Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; (.) while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain; (.) in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, (. .) and the grinders cease because they are few, and those that look out of the windows be darkened; and the doors shall be shut in the streets, (. .) when the sound of the grinding is low: and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; (. .) also when they shall be afraid of that which is high, and fears shall be in the way, (. . .) and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; (. . .) because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern: (. . .) Then shall the dust return to the earth

as it was: and the spirit shall return unto God who gave it. *Eccles, xii, 1.7.*

PARAPHRASE OF THE ABOVE FOR MUSIC.

(Tune—*Bonny Doon.*)

Let us remember in our youth,
  Before the evil days draw nigh,
Our GREAT CREATOR, and his TRUTH,
  Ere memory fail, and pleasures fly;
Or sun or moon, or planets light
  Grow dark, or clouds return in gloom;
Ere vital spark no more incite;
  When strength shall bow and years consume.

Let us in youth remember Him!
  Who formed our frame, and spirits gave
Ere windows of the mind grow dim,
  Or door of speech obstructed wave;
When voice of bird fresh terror wake,
  And music's daughters charm no more,
Or fear to rise, with trembling shake,
  Along the path we travel o'er.

In youth, to GOD let memory cling,
  Before desire shall fail, or wane,
Or e'er be loosed life's silver string,
  Or bowl at fountain rent in twain;
For man to his long home doth go,
  And mourners group around his urn!
Our dust to dust again must flow,
  And spirits unto God return.

The *working tools* of a Master Mason are all the implements of Masonry indiscriminately, but more especially the *trowel.*

The Trowel is an instrument made use of by operative Masons, to spread the cement which unites a building into one common mass; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of *brotherly love* and affection; that cement which unites us into one sacred band, or society of friends and brothers, among whom no contention should ever exist, but that noble contention, or rather emulation, of who best can work, or best agree.

SECOND SECTION.

This section exemplifies an instance of virtue, fortitude, and integrity, seldom equalled, and never excelled, in the history of man.

Address.—Prayer.—South, West and East Gates.—Sprig of Acacia.—Sea Coast of Joppa.—The Twelve Fellow Crafts.—Funeral Procession.

FUNERAL DIRGE.

(Tune—*Pleyel's Hymn.*)

Solemn strikes the funeral chime!
Notes of our departing time,
As we journey here below,
Through a pilgrimage of woe!

Mortals, now indulge a tear,
For mortality is near!
See how wide her trophies wave,
O'er the slumbers of the grave!

Here another guest we bring.
Seraphs of celestial wing,
To our funeral altar come,
Waft this friend and brother home.

Lord of all! below—above—
Fill our hearts with Truth and Love.
When dissolves our earthly tie,
Take us thy LODGE on high.

PRAYER AT RAISING A BROTHER.

(*See Job xiv.*)

Thou, O God! knowest our down-sitting and our up-rising, and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure, while traveling through this vale of tears. Man that is born of a woman, is of few days and full of trouble. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with thee; thou hast appointed his bounds that he can not pass; turn from him that he may rest, till he shall accomplish his day. For there is hope of a tree, if it be cut

down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not up till the heavens shall be no more. Yet, O Lord! have compassion on the children of thy creation, administer them comfort in time of trouble, and save them with an everlasting salvation. *Amen.* So mote it be.

Five Points—A picture is exhibited and explained on which is delineated: 1. A broken column. 2. A beautiful virgin weeping. 3. A book open before her. 4. A Sprig of Acacia in her right hand. 5. An urn in her left. 6. Time, standing behind her, unfolding the ringlets of her hair.

Pillars of Wisdom, Strength and Beauty.

THIRD SECTION.

KING SOLOMON'S TEMPLE.

This famous fabric was supported by fourteen hundred and fifty-three columns, and two thousand nine hundred and six pilasters; all hewn from the finest Parian marble. There were employed in its building, three Grand Masters; three thousand three hundred Masters, or overseers of the work; eighty thousand Fellow-Crafts in the mountains and in the quarries; and seventy thousand Entered Apprentices, or bearers of burdens. All these were classed and arranged in such a manner by the wisdom of Solomon, that neither envy, discord nor confusion were suffered to interrupt that universal peace and tranquility, which pervaded the world at this important period.

G. F. 7 $\left\{\begin{matrix}1\\6\end{matrix}\right.$ M. C. 5 $\left\{\begin{matrix}2\\3\end{matrix}\right.$ S. S. 3.

The Three Steps, usually delineated upon the Master's Carpet, are emblematical of the three principal stages of human life, viz.: *Youth*, *Manhood*, and *Age*. In youth, as Entered Apprentices, we ought industriously to occupy our

minds in the attainment of useful knowledge; in manhood, as Fellow-Crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbors, and ourselves; that so in age, as Master Masons we may enjoy the happy reflections consequent on a well-spent life, and die in the hope of a glorious immortality.

The following emblems are explained:

The Pot of Incense is an emblem of a pure heart, which is always an acceptable sacrifice to the Deity; and, as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence, for the manifold blessings and comforts we enjoy.

The Bee Hive is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven, to the lowest reptile in the dust. It teaches us, that as we came into the world rational and intelligent beings, so we should ever be industrious ones; never sitting down contented while our fellow-creatures around us are in want, when it is in our power to relieve them, without inconvenience to ourselves.

When we take a survey of nature, we view man, in his infancy, more helpless and indigent than the brute creation: he lies languishing for days, months and years, totally incapable of providing sustenance for himself, of guarding against the attack of the wild beasts of the field, or sheltering himself from the inclemencies of the weather.

It might have pleased the great Creator of heaven and earth to have made man independent of all other beings; but, as dependence is one of the strongest bonds of society, mankind were made dependent on each other for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship. Thus was man formed for social and active life, the noblest part of the work of God; and he that will so demean himself as not to be endeavoring to add to the common stock of knowledge and understanding, may be deemed

a *drone* in the *hive* of nature, a useless member of society, and unworthy of our protection as Masons.

The Book of Constitutions, guarded by the Tyler's sword, reminds us that we should be ever watchful and guarded in our thoughts, words and actions, particularly when before the enemies of Masonry, ever bearing in remembrance those truly Masonic virtues, *silence* and *circumspection.*

The Sword, pointed to a naked heart, demonstrates that justice will sooner or later overtake us; and although our thoughts, words, and actions, may be hidden from the eyes of man, yet that *All-Seeing Eye,* whom the *Sun, Moon,* and *Stars* obey, and under whose watchful care even *Comets* perform their stupendous revolutions, prevades the inmost recesses of the human heart, and will reward us according to our merits.

The Anchor and Ark are emblems of a well-grounded *hope,* and a well-spent life. They are emblematical of that divine *ark* which safely wafts us over this tempestuous sea of troubles, and that *anchor* which shall safely moor us in a peaceful harbor, where the wicked cease from troubling, and the weary shall find rest.

The Forty-seventh Problem of Euclid was an invention of our ancient friend and Brother, the great Pythagoras, who, in his travels through Asia, Africa, and Europe, was initiated into several orders of priesthood, and raised to the sublime degree of a Master Mason. This wise philosopher enriched his mind abundantly in a general knowledge of things, and more especially in Geometry or Masonry; on this subject he drew out many problems and theorems, and among the most distinguished, he erected this, which, in the joy of his heart, he called *Eureka,* in the Grecian language signifying, *I have found it;* and upon the discovery of which, he is said to have sacrificed a hecatomb. It teaches Masons to be general lovers of the arts and sciences.

The Hour-glass is an emblem of human life. Behold! how swiftly the sands run, and how rapidly our lives are drawing to a close. We can not, without astonishment, behold the little particles which are contained in this machine, how they pass away almost imperceptibly, and yet, to our surprise, in the short space of an hour, they are all exhausted. Thus wastes man! to-day, he puts forth the tender leaves of hope; to-morrow, blossoms, and bears his blushing honors thick upon him; the next day comes a frost, which nips the shoot, and when he thinks his greatness is still aspiring, he falls, like autumn leaves, to enrich our mother earth.

The Scythe is an emblem of time, which cuts the brittle thread of life, and launches us into eternity. Behold! what havoc the scythe of time makes among the human race; if by chance we should escape the numerous evils incident to childhood and youth, and with health and vigor arrive to the years of manhood, yet withal we must soon be cut down by the all-devouring scythe of time, and be gathered into the land where our fathers have gone before us.

Another class of emblems, more significant, are here introduced, which afford serious reflections to a thinking mind, viz.: the S—M—, Spade, Coffin, and Sprig of Acacia; and the lecture closes with the cheerful promises of a blessed immortality beyond the grave.

CHARGE AT RAISING.

My Brother:—Your zeal for the Institution of Masonry, the progress you have made in the mystery, and your conformity to our regulations, have pointed you out as a proper object of our favor and esteem.

You are now bound by duty, honor and gratitude, to be faithful to your trust; to support the dignity of your character on every occasion; and to enforce, by precept and example, obedience to the tenets of the Order.

In the character of a Master Mason, you are authorized to correct the errors and irregularities of your uninformed brethren, and to guard them against a breach of fidelity.

To preserve the reputation of the Fraternity unsullied, must be your constant care: and for this purpose it is your province to recommend to your inferiors, obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal benevolence you are always to inculcate; and, by the regularity of your own behavior, afford the best example for the conduct of others less informed. Our Ancient Landmarks, intrusted to your care, you are carefully to preserve; and never suffer them to be infringed, or countenance a deviation from the established usages and customs of the Fraternity.

Your virtue, honor, and reputation, are concerned in supporting with dignity the character you now bear. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated artist whom you have this evening represented. Thus you will render yourself deserving of the honor which we have conferred, and merit the confidence that we have reposed.

This concludes the ceremonies of Initiating, Passing, and Raising. The brother is now a Master Mason, and if elected in the Lodge that raised him, a member thereof. He should be required to sign the Lodge By-Laws before taking his seat.

PARAPHRASE OF ECCLESIASTES XII, BY N. P. LANGFORD, ST. PAUL, PAST GRAND MASTER OF MONTANA.

My brother, the passage of scripture which was read upon your admission into this degree, is an allegorical portraiture of man in the decline of life.

A view of the different materials of which man is composed may lead us to form a proper estimate of him. He stands between two worlds,—the material and spiritual, —and partakes of both. His body is material,—but its inhabitant descends from another system. His soul is immortal,—but his body, like the world from whence it came, is frail and perishable. From its birth, it contains the seeds or principles of dissolution, toward which it tends every day and every hour, by the very means used to nourish and maintain it. In spite of precaution or medicine, the

evil days will come, and the years draw nigh when he shall say, I have no pleasure in them. Pain and sorrow shall succeed each other, as clouds that return after the rain, darkening the face of the heavens, and blackening the sources of light and joy. The hands,—those once strong and vigorous keepers of the house,—shall tremble with palsy; and the strong men,—those once firm and able columns that supported it,—shall bow themselves and sink under the weight. The external grinders of the food shall cease because they are few, and the work of mastication shall be imperfectly performed. Dim suffusions shall veil the organs of sight,—those that look out of the windows shall be darkened. The doors shall be shut in the streets and alleys of the body, and the work of digestion be imperfectly performed, when the sound of the internal grinding is low. Sleep, if it alight upon the eyelids of the aged, shall quickly remove from them, and he shall start up when the voice of the bird proclaims the earliest approach of morning. All the Daughters of Music, Hearing, Seeing, Feeling, Smelling and Tasting shall be brought low, and he shall hear no more the voices of singing men and singing women. Timidity and distrust shall predominate over everything,—then shall he be afraid of that which is high, and fears shall be in the way. Like the early almond tree, which blossoms only in winter, his hoary head shall be conspicuous in the congregation, the sure prognostic, not of spring, alas! but of winter. He who in his early youth was active and sprightly like the grasshopper, shall become a burden, and appetite and desire shall fail. The spinal column, that silver cord, with its infinite ramification of nerves, from which it is derived, shall be relaxed and lose its tone. The golden bowl, that receptacle of the brain, from which it proceeds, shall be broken. The vessels by which, as by a pitcher, the blood is carried back to the heart for a fresh supply, shall be broken at the fountain,—and the wheel, or instrument of separation, which throws it forth again to the extremities of the body, shall be broken at the cistern.

When this magnificent piece of God's workmanship shall thus be disjointed and dissolved, then shall the dust out of which it was formed, return to the earth as it was,—but the Spirit shall return to God, who gave it.

CHAPTER VI.

MASONIC PROCESSIONS.

In Minnesota, no Masonic Lodge can form a public procession, except to bury a deceased brother, without the written consent of the Grand Master.

The rule is, that Masonic processions are allowable only when some Masonic work is to be done. The post of honor is in the rear.

The Master's chief assistant is the Marshal, whose badge of office is a baton. He should walk or ride on the left flank. When a procession faces inward, the Deacons and Stewards cross their rods, so as to form an arch for the brethren to pass beneath. A procession will return in the same order it started out. The musicians, if Masons, follow the Tyler; if not, they precede him.

A Masonic procession should be governed by the discipline of the Lodge room, therefore the utmost decorum should be observed during the march, and while engaged in the services. Conversations in the ranks should be avoided as far as possible. No brother has a right to enter or leave the procession without permission from the Master, obtained through the Marshal. All should return to the Lodge room, and remain until the Lodge is closed. The Marshal's orders as to distance apart, step, and other matters should be strictly observed.

The brethren should wear black clothes, a black hat, white gloves and a plain white apron worn outside the coat, or in full view. Officers of all grades should wear their respective jewels and aprons. Canes or umbrellas should not be carried.

Only recognized Masonic Bodies may be assigned a place in a Masonic procession. A commandery of Knights Templar appearing as a body, should always act as escort. If more than one thus act, they march in the order of their ages, oldest in front. All other bodies march in the reverse order of their ages, the youngest in front.

If there are to be several Lodges in procession, the other Lodges precede the Lodge in charge, according to the dates of their charters, the youngest in front.

When a Lodge has work to do, it must form by itself, and the other Lodges may form separately or as one Lodge. Each Lodge in line should have a Marshal, who will receive his instructions from the Chief Marshal, and assist him in keeping order during the march.

When the right of the line reaches the place of destination the procession will halt, and open to the right and left, facing inward. The Marshal will pass down the lines, and escort the Master through the lines, followed by the officers and brethren. If the Grand Master officiates, the Book of Constitutions precedes him. The brethren will raise their hats as the Master passes.

When the Grand Master, or the Deputy Grand Master while acting as Grand Master, is present at a procession, the Book of Constitutions should be borne before him by the Master of the oldest Lodge (or the Senior Past Master) but never in any other case.

When the Grand Master, or Deputy Grand Master, joins a Lodge procession, he should be placed in front of the Master, and two Deacons and a Sword Bearer should be appointed to attend him; a Grand Warden should be assigned the same position, and be attended by two Deacons with rods, but if such Grand Officer or the Grand Master's proxy has charge of the ceremonies he should be posted in rear of the Master.

When Masonic services are performed by the Grand Master, they are said to be done in *ample form*, if by the Deputy, Grand Master, Grand Wardens, or the Grand Master's proxy, in *due form*, and if by any other brother, *in form*.

When public services are to take place, the committee in charge should ascertain what the order of exercises is to be, and what ceremonies are to be performed, and see that suitable arrangements *in every particular* are made, and that all things required are provided, and *in their place*, in order that there may be no interruptions in the work, as such delays destroy the effect of the most impressive services.

In public buildings, the Bible, Square and Compass, and the Book of Constitutions, are to be placed in front of the Grand Master, and the Grand Marshal and Grand Deacons must keep near him.

ORDER OF A GRAND LODGE PROCESSION.

Grand Tyler.
(With drawn sword.)
Grand Stewards.
(Carrying white rods.)
Grand Pursuivant.
(Carrying the Great Lights.)
Grand Chaplain. Grand Orator.
Grand Secretary. Grand Treasurer.
Past Grand Wardens.
Past Deputy Grand Masters.
Past Grand Masters.

Grand Marshal.

Grand Wardens.
Deputy Grand Master.
Master of Oldest Lodge.
(Carrying Book of Constitutions.)

J. G. Deacon. (With rod.) GRAND MASTER S. G. Deacon. (With rod.)

Grand Standard Bearer.
Grand Sword Bearer.
(Carrying sword.).

The Grand Deacons should march about six feet apart, and a little in advance of the Grand Master, and when he passes through the lines, they should accompany him in advance of the Deputy Grand Master.

ORDER OF A LODGE PROCESSION.

Musicians.
(If Masons they follow Tyler.)
Tyler.
(With drawn sword.)
Stewards.
(With white rods.)
Master Masons.
Chaplain.
Secretary and Treasurer.
Past Masters.
Wardens.
(With columns.)
Oldest Member in Service.
(Bearing Great Lights on a cushion.)

Marshal.

Junior Deacon. (With Rod.) MASTER. Senior Deacon. (With rod.)

CHAPTER VII.

RECEPTION OF VISITORS.

The reception of visitors with the honors due to their rank is an ancient custom of the Fraternity, which should never be omitted. It is an act of great discourtesy to a visiting officer, to omit his formal reception by the Lodge, except at his express wish. Ordinarily he should require it. Even when the visit is unofficial it will be found to greatly increase a true fraternal feeling when this courtesy is properly shown. When a visit from the Grand Lodge, Grand Master or his proxy, Deputy Grand Master, Grand Wardens or District Deputy Grand Master, is expected, a suitable room should be provided for their use, if possible.

1. *The Grand Master.* When a visit from the Grand Master is announced, the Master sends out the Marshal, Deacons, Stewards, and one of the oldest members (a Past Master if possible) bearing the Book of Constitutions; to escort him, and any Grand Officers accompanying him, into the Lodge room. They form a procession in the following order:

Marshal.
Stewards.
Grand Officers.
Brother with the Book of Constitutions.
Grand Master.
Deacons.

When the procession enters the Hall the Stewards will halt and cross their rods, and the Marshal will announce: "The Most Worshipful Grand Master of Masons of Minnesota." The Lodge is then called up. On arriving at the altar the other officers, if any, open ranks and face inward, the Grand Master passes through, while they, filing right and left, form a line across the Hall. The Grand Honors are then given. The Master advances to the altar, and extending his hand, gives the Grand Master a cordial welcome, tenders him the gavel, and conducts him to the East. The Grand Master covers, the Master uncovers. The other Grand Lodge Officers are given seats on the dais, and the Lodge is seated. The Grand Master may decline to receive the gavel or chair, or may resign them at any time at his pleasure. Should he wish to retire, the Lodge is called up, the Grand Honors are given, and he and his suite are escorted as before to his apartment.

2. Should the Grand Lodge (the Grand Master, all the Grand Lodge Officers and others entitled) pay a visit as such, their reception will be similar to that accorded the Grand Master.

3. The form of reception to be given the Deputy Grand Master, Grand Wardens, the Grand Master's proxy, or a District Deputy Grand Master in his own district, on being announced as an Official Visitor, will be substantially the same as for the Grand Master, except that the Book of Constitutions will not be borne before them.

4. *Other Brethren.* When a brother Mason visits a Lodge and has been examined or vouched for, the Master will send the Senior Deacon to introduce him, who will receive him at the door, conduct him to the altar and say:

Worshipful Master: I have the pleasure of introducing to you Brother ———, of ——— Lodge, No. —, at———.

The Master calls up the Lodge and says:

Brother ———, it gives me pleasure to introduce you to the members of ——— Lodge, No. —, and to welcome you to a seat among us. We meet on ———, and shall be very glad to welcome you to any of our meetings. Brother Senior Deacon, conduct the brother to a seat.

The Lodge is then seated.

If the visitor is a Past Master he should be invited to a seat in the East, and if he is an officer of any Grand Lodge, or a prominent member of our own Grand Lodge, or a Past Grand Master, he should be received with the Grand Honors at the time of his introduction.

While a formal introduction is not expected or necessary after the first visit, yet the Master should take great care to extend the proper courtesies to visiting brethren at all times, and to make them feel that they are indeed welcome.

He should invariably, as soon as the Lodge is opened, give a general invitation to all Past Masters to take seats in the East, if there is room for them, and this invitation should be accepted by those present, especially if visitors, unless there are special reasons for not doing so.

Great care should be exercised before admitting any unknown brother. As a rule none such should be permitted to visit a Lodge, unless a member in good standing of some lawful Lodge. His name, Lodge, and residence, should be sent by the Tyler to the Master, who will appoint a com-

mittee of two to retire and examine him. He should, after giving in writing his name, Lodge and its location, furnish written evidences of his Masonic standing, if he have any, then take the test oath as follows: I (name) in the presence of Almighty God do hereby and hereon most solemnly swear, that I have been regularly initiated, passed, and raised to the sublime degree of a Master Mason, in a just and lawfully constituted Lodge of Ancient Free and Accepted Masons, that I am not stricken from the roll, suspended nor expelled, and know of no just cause why I should be. So help me God. The committee will then examine him in the lectures, and test his knowledge of the degrees and work in general, after which they will return and report in full to the Master, who will then decide whether to admit him or not.

CHAPTER VIII.

LAYING CORNER STONES.

Prepared in June, 1893, by Thomas Montgomery, Grand Secretary.

No corner stone should be laid with Masonic ceremonies, except those of important public structures, or buildings to be used for Masonic purposes; and then only by special request made to the Grand Master by the proper authorities. The ceremonies can be conducted only by the Grand Master or his duly appointed proxy. The Lodge in the place where the building is to be erected, or the one most directly interested, with permission from the Grand Master, may invite such neighboring Lodges and other Masonic bodies as is deemed proper. The chief magistrate and other officers of the place should also be invited to attend on the occasion.

At the appointed time, the Grand Master, or his proxy, assisted by other Grand Officers present, and by enough Past Masters, or other brethren to act as Grand Officers, will open an Occasional Grand Lodge in the Lodge room or some other convenient place, and after being properly instructed, and everything in readiness, a procession will be formed under the direction of the Grand Marshal in the following order:

Grand Tyler.
(With drawn sword.)

Grand Steward. (Carrying rod.) Grand Pursuivant. (Carrying Bible. Square and Compass.) Grand Steward. (Carrying rod.)

Grand Chaplain. Grand Orator.
Grand Secretary. Grand Treasurer.

Past Grand Officers.
(In order of rank, two abreast.)

Architect.
(If a Mason, otherwise a Past Master, carrying Square, Level and Plumb.

Junior Grand Warden. (Carrying vessel of oil.) Senior Grand Warden. (Carrying vessel of wine.

Deputy Grand Master.
(Carrying vessel of corn—wheat.)

Master of Oldest Lodge.
(Carry Book of Constitution.)

J.G. Deacon. (Carrying rod.) GRAND MASTER. S. G. Deacon (Carrying rod.)

Grand Standard Bearer.
Grand Sword Bearer.
(With drawn sword.)

Grand Marshal.

The procession thus formed will proceed to join the general procession, if any, which, if composed of the bodies named below, should be formed in the following order, viz.:

Grand Marshal.

Music.
Military.
Citizens.
Societies and Organizations.
Music.
Knights Templar (as escort).
Royal Arch Masons.
Master Masons, by Lodges.
Music.
Knights Templar (as escort to Grand Lodge).
Chief Magistrate and Civil Officers of the place.
Grand Lodge, in the order before named.

A triumphal arch is usually erected near the place where the ceremony is to be performed. The corner stone should have engraved on its face the words, "Laid by the Masonic Fraternity," with the date, the year of Masonry, the name of the Grand Master, and such other particulars as may be deemed proper. When the head of the procession reaches the arch, it will open to the right and left, face inward, and uncover. The Grand Master, preceded by the Grand Marshal and Grand Tyler, and followed by the other Grand Officers and the chief magistrate and civil officers of the place, will pass through the lines, ascend to the platform and be seated. As the Grand Master and others advance, the remainder of the procession will counter-march and surround the platform. The stone should be suspended about six feet from its bed by a machine having suitable arrangements for slowly lowering it to its place.

ORDER OF PROCEEDINGS.

Grand Marshal: In obedience to the order of the Most Worshipful Grand Master of Masons of Minnesota, I do now require all persons who are here assembled to preserve silence and to observe due order and decorum during the ceremonies of this occasion.

The Grand Secretary reads the letter of invitation.

Grand Master: Brethren, we are about to commence a great work, and Masonry teaches us that before entering upon any great and important undertaking we should first

invoke the blessing of Deity. Let us unite with our Grand Chaplain in the performance of that duty.

The brethren uncover, while the Grand Chaplain delivers the following or some other appropriate

PRAYER.

Almighty God! who hath given us grace at this time, with one accord, to make our common supplication unto thee, and hast promised that where two or three are gathered together in thy name thou wilt grant their request; fulfill now, O Lord! the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come, life everlasting. *Amen.* So mote it be.

Music or ode by quartet.

Grand Master: R.·. W.·. Grand Treasurer, it has ever been the custom, on occasions like the present, to deposit within a cavity in the corner stone, to be laid, certain memorials of the period at which the edifice was erected, so that in the lapse of ages, if the fury of the elements, or the slow but certain ravages of time, should lay bare its foundation, an enduring record may be found to bear testimony to the energy, industry and culture of the people of that period. Has such a deposit been prepared for this occasion?

Grand Treasurer: It has, M.·. W.·. Grand Master, and the various articles of which it is composed are safely inclosed within the casket now before you.

Grand Master: R.·. W.·. Grand Secretary, you will read, for the information of the people here assembled, a record of the contents of the casket.

Grand Secretary: The casket contains the following:

Reads a list of the articles contained in casket.

Grand Master: Brothers Grand Treasurer and Grand Secretary, deposit the casket in the cavity prepared for it, and

may the Supreme Architect of the Universe grant that ages shall pass away ere it again be seen of men.

They place the box in the cavity—Band plays.

Grand Secretary: M.·. W.·. Grand Master, your order has been obeyed.

The Grand Marshal, receiving the trowel from Architect, presents it to the Grand Master.

Grand Master: The trowel in operative Masonry is used to spread the cement which unites the building into one common mass. Its symbolic use is to spread the cement of brotherly love and affection, which unites into one great Fraternity all members of the Masonic family wheresoever dispersed around the globe.

The Grand Marshal collects the square, level and plumb, and presents them to the Grand Master, saying:

Grand Marshal: M.·. W.·. Grand Master, I present you with these working tools of operative Masonry, which were considered by our ancient brethren as the most valuable jewels of the Lodge, symbols of important truths, and teaching lessons of wisdom and morality.

Grand Master, addressing Deputy Grand Master, Senior and Junior Grand Wardens:

Right Worshipful Brethren: You will receive the implements of your office. With your assistance and that of the Craft, I will now proceed to lay the corner stone of this edifice, according to the custom of our Fraternity. Brother Grand Marshal, you will direct the craftsmen to furnish the cement, and prepare to lower the stone.

The Grand Master spreads a portion of the cement. The stone is then lowered slowly one-third the distance, when it is stopped. It is again lowered and stopped. It is again lowered to its proper place. Band plays during the lowering of stone.

Grand Master: R.·. W.·. Deputy Grand Master, what is the proper implement of your office?

Deputy Grand Master: The square.

Grand Master: What are its moral and Masonic uses?

Deputy Grand Master: To square our actions by the square of virtue, and to prove our work.

Grand Master: Apply the square to those portions of the corner stone which should be square and make report.

Square is applied to the four upper corners.

Deputy Grand Master: M.·. W.·. Grand Master, I find the stone to be square. The craftsmen have done their duty.

Music, one verse.

Grand Master: R.·. W.·. Senior Grand Warden, what is the proper implement of your office?

Senior Grand Warden: The level.

Grand Master: What are its moral and Masonic uses?

Senior Grand Warden: Morally, it teaches equality, and we use it to lay horizontals.

Grand Master: Apply the level to that portion of the stone which needs to be proved and make report.

Level is applied to the top surface.

Senior Grand Warden: M.·. W.·. Grand Master, I find the stone to be level. The craftsmen have done their duty.

Music, one verse.

Grand Master: R.·. W.·. Junior Grand Warden, what is the proper implement of your office?

Junior Grand Warden: The plumb.

Grand Master: What are its moral and Masonic uses?

Junior Grand Warden: Morally, it teaches rectitude of conduct; and we use it to try perpendiculars.

Grand Master: Apply the plumb to the stone and make report.

Plumb is applied to the side of stone.

Junior Grand Warden: M.·. W.·. Grand Master, I find

the stone to be plumb. The craftsmen have done their duty.

Music, one verse.

Grand Master: (striking the stone three times with his gavel): This corner stone has been tested by the proper implements of Masonry. I find that the craftsmen have skillfully and faithfully performed their duty, and I do declare the stone to be plumb, level and square, well formed, true and trusty, and correctly laid according to the rules of our Ancient Craft. May the building be conducted and completed amid the blesssings of Plenty, Health and Peace. *Amen.* So mote it be.

Grand Master: Brother Grand Marshal, you will present the elements of consecration to the proper officers.

Grand Marshal presents vessel of corn to the Deputy Grand Master, the wine to the Senior Grand Warden and the oil to the Junior Grand Warden.

Deputy Grand Master (scatters corn on stone): I scatter this Corn as an emblem of Plenty. May the blessings of bounteous Heaven be showered upon us, and upon all patriotic and benevolent undertakings, and inspire the hearts of the people with Virtue, Wisdom and Gratitude. *Amen.* So mote it be.

Senior Grand Warden (pours wine on stone): I pour this Wine as an emblem of Joy and Gladness. May the Great Ruler of the Universe bless and prosper our National, State and City Governments, and may the Union of the States in harmony and brotherly love, endure through all time. *Amen.* So mote it be.

Junior Grand Warden (pours oil on stone): I pour this Oil as an emblem of Peace. May its blessings abide with us continually. May the Grand Master of Heaven and Earth shelter and protect the widow and orphan, the afflicted and the sorrowing eve ywhere, and may our loved Fraternity long exist to pour the Oil of joy upon the hearts of all who are in distress. *Amen.* So mote it be.

Grand Master (extending his hands): May the blessing of Almighty God be upon this undertaking. May he protect the workmen from every accident, long preserve the structure from decay, and grant to us all a needful supply of the CORN of *Nourishment*, the WINE of *Refreshment* and the OIL of *Joy*. *Amen*. So mote it be.

Grand Marshal: M.·. W.·. Grand Master, I present to you the Architect of this building. He is ready, with craftsmen, for the work, and asks the tools for his task.

Grand Master: Worthy sir (or brother), having thus, as Grand Master of Masons, laid the corner stone of this new building, I now return to you these implements of operative Masonry (presents square, level and plumb), intrusting you with the superintendence and direction of the work, having full confidence that by your skill and tact, aided by faithful craftsmen, a structure will arise which will add new luster to this city and state.

Grand Master: Brother Grand Marshal, you will make the proclamation.

Grand Marshal: In the name of the Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of Minnesota, I now proclaim, that the corner stone of the structure here to be erected, has this day been proven square, level and plumb, true and trusty, and laid according to the ancient custom of the Craft, by the Grand Master of Masons.

An ode may be sung, after which the Grand Marshal introduces the Grand Orator.

ORATION.

At the close of the oration, the Grand Chaplain will pronounce the following or some suitable

BENEDICTION.

Glory be to God on High, and on earth peace, good will toward men! O Lord, we most heartily beseech thee with thy favor to behold and bless this assemblage. Pour down thy mercies, like the dew that falls upon the mountains,

upon thy servants engaged in the solemn ceremonies of this day. Bless, we pray thee, all the workmen who shall be engaged in the erection of this edifice; keep them from all forms of accident and harm, and grant them health and prosperity while they live. And finally, we pray that when our earthly toils and labors are ended we may all, through thy mercy and forgiveness, attain everlasting joy and felicity in the mansions prepared for us in that temple not made with hands, eternal in the heavens. *Amen.* So mote it be.

After which, the Grand Lodge, with escort, returns to the place from whence it started, and is closed. The Lodges and other Masonic bodies return to their respective halls.

CHAPTER IX.

DEDICATION OF MASONIC HALLS.

Every Hall used *exclusively* for Masonic purposes should be dedicated.

The ceremonies must be conducted by the Grand Master or his duly appointed proxy, and may be private or public.

At the appointed time the Grand Master, or his proxy, assisted by other Grand Officers present, and by enough Past Masters or other brethren to act as Grand Officers, will open an Occasional Grand Lodge, in a room near the Hall to be dedicated.

The officers and members of the Lodge, and visiting brethren, properly clothed, will occupy the Hall, the Master in the East.

A small table should be placed between the altar and the East, on which to put the "Lodge," (a small oblong box covered with white cloth) and three tapers should be placed on or near the table, at the east, west and south, respectively.

When all is in readiness, the Grand Marshal will form the Grand Lodge in procession in the following order, and move to the Hall to be dedicated:

Grand Tyler.
(With drawn sword.)

Grand Steward. (Carrying rod.) — THE LODGE. (Carried by four brethren.) — Grand Steward. (Carrying rod.)

Grand Pursuivant.
(Carrying Bible, Square and Compass,)

Grand Marshal.

Grand Chaplain. — Grand Orator.

Grand Secretary. — Grand Treasurer.

Junior Grand Warden. (Carrying vessel of corn.) — Senior Grand Warden. (Carrying vessel of wine.)

Deputy Grand Master.
(Carrying vessel of oil.)

Master of Oldest Lodge.
(Carrying Book of Constitutions.)

Junior Grand Deacon. (Carrying rod.) — GRAND MASTER. — Senior Grand Deacon. (Carrying rod.)

Grand Standard Bearer.

Grand Sword Bearer.
(With drawn sword.)

As the procession enters the Hall, the Grand Marshal will announce, "The Most Worshipful Grand Lodge of Minnesota," when the brethren inside will all rise. The procession will pass directly to the East, halt, and face inward. The "Lodge" will be placed on the table, the vessels of corn, wine and oil set thereon and covered with a linen spread, the tapers lighted, the three Great Lights laid upon the Altar, and the Book of Constitutions placed upon the pedestal in the East.

The Master and brethren will then give the Grand Honors, after which the Grand Marshal will escort the Grand Master to the East; and the other Grand officers following, will take their respective stations and places, and the brethren will be seated. If the ceremonies are private the Grand Master or his proxy may open the Occasional Grand Lodge in the Hall. The following ode may now be sung and a suitable prayer offered:

(Tune—*Old Hundred.*)

Master Supreme! accept our praise;
  Still bless this consecrated band;
Parent of light! illume our ways,
  And guide us by thy sovereign hand.

May Faith, Hope, Charity, divine,
  Here hold their undivided reign;
Friendship and Harmony combine
  To soothe our cares—to banish pain.

May pity dwell within each breast,
  Relief attend the suffering poor;
Thousands by this, our Lodge, be blest,
  Till worth, distress'd, shall want no more.

The Master of the Lodge whose Hall is to be dedicated then rises, and addresses the Grand Master as follows:

Most Worshipful Grand Master: The brethren of ——— Lodge, No.—, being animated with a desire to promote the honor and interest of the Craft, have erected and furnished this Masonic Hall, for their convenience and accommodation. They are desirous that the same should be examined by the Most Worshipful Grand Lodge; and if it should meet their approbation, that it be solemnly dedicated to Masonic purposes, agreeably to ancient form and usage.

The architect or brother who has had the management of the structure then addresses the Grand Master as follows:

Most Worshipful Grand Master: Having been intrusted with the superintendence and management of the workmen employed in the construction of this edifice, and having, according to the best of my ability, accomplished the task assigned me, I now return my thanks for the honor of this appointment, and beg leave to surrender up the implements which were committed to my care, when the foundation of this building was laid (presenting to the Grand Master the Square, Level, and Plumb), humbly hoping that the exertions which have been made on this occasion will be crowned with your approbation, and that of the Most Worshipful Grand Lodge.

To which the Grand Master replies:

Brother Architect: The skill and fidelity displayed in the execution of the trust reposed in you at the commencement of this undertaking, have secured the entire approbation of the Grand Lodge, and they sincerely pray that this edifice may continue a lasting monument of the taste, spirit and liberality of its founders.

The Deputy Grand Master then rises and says:

Most Worshipful Grand Master: The Hall in which we are now assembled, and the place upon which it has been constructed, having met with your approbation, it is the desire of the officers and brethren of this Lodge that it should be now dedicated, according to ancient form and usage.

The Grand Master replies:

Right Worshipful Deputy Grand Master: Agreeably to the request of the brethren, we will now proceed with the ceremonies.

Brother Grand Marshal: Form the Grand officers in procession.

The "Lodge" is slowly uncovered by the Grand Marshal. He will then form the Grand officers in reversed order of rank in single file on the north side of the Hall facing east, the Grand Tyler leading, and the following officers in rear:

Junior Grand Warden.
(Carrying vessel of corn.)
Senior Grand Warden.
(Carrying vessel of wine.)
Deputy Grand Master.
(Carrying vessel of oil.)

Junior G. Deacon. GRAND MASTER. Senior G. Deacon.
(Carrying rod.) (Carrying rod.)

The Grand Master will take his position as the rear of the procession passes the East. The procession will move once around the "Lodge," passing east of the altar, while the first stanza of the ode will be sung by the choir, as follows:

(Tune—*Old Hundred.*)

Genius of Masonry, descend,
And with thee bring thy spotless train;
Constant our sacred rites attend,
While we adore thy peaceful reign.

When the Grand Master arrives at the East, the procession halts, and faces inward; the Master calls up the brethren; the Grand Officers kneel, and the Grand Chaplain offers the

CONSECRATION PRAYER.

Almighty and ever glorious and gracious Lord God, Creator of all things, and Governor of everything thou hast made, mercifully look upon thy servants now assembled in thy name, and in thy presence, and bless and prosper all our works begun, continued, and ended in thee. Graciously bestow upon us *wisdom* in all our doings; *strength* of mind in all our difficulties, and the *beauty* of harmony and holiness in all our communications and word. Let FAITH be the foundation of our HOPE, and CHARITY the fruit of our obedience to thy revealed will.

May all who shall be lawfully appointed to rule herein according to our constitutions, be under thy special guidance and protection, and faithfully observe and fulfill all their obligations to thee and to the Lodge.

May all who come within these consecrated walls have but one heart and one mind, to love, to honor, to fear, and to obey thee, as thy majesty and unbounded goodness claim; and to love one another, as thou hast loved us. May every discordant passion be here banished from our bosom. May we here meet in thy presence as a band of brethren, who were created by the same Almighty Parent, are daily sustained by the same beneficent hand, and are traveling the same road to the gates of death. May we here have thy Holy Word always present to our mind, and religion, and virtue, love, harmony, and peaceful joy reigning triumphant in our hearts.

May all the proper work of our Institution that may be done in this house be such as thy wisdom may approve and thy goodness prosper. And, finally, graciously be pleased, O Thou Sovereign Architect of the Universe, to bless the Craft, wheresoever dispersed, and make them true and faithful to thee, to their neighbors, and to themselves. And when the time of our labor is drawing near to an end, and the pillar of our strength is declining to the ground, graciously enable us to pass through the "valley of the shadow of death," supported by thy rod and thy staff, to those mansions beyond the skies, where love, and peace, and joy forever reign before thy throne. *Amen.* So mote it be! (The brethren are seated.)

The Grand Officers will rise and march around the "Lodge" as before, during which the second stanza of the ode will be sung:

Bring with thee virtue, brightest maid;
  Bring Love, bring Truth, bring Friendship here;
While Social Mirth shall lend her aid
  To sooth the wrinkled brow of Care.

After halting and facing inward, the Junior Grand Warden advances and presents the vessel of Corn (wheat) saying:

Most Worshipful Grand Master: In the dedication of Masonic Halls it has been of immemorial custon to pour Corn upon the Lodge, as an emblem of nourishment. I, therefore, present to you this vessel of Corn, to be employed by you according to ancient Masonic form and usage.

The Grand Master calls up the brethren by striking the "Lodge" thrice with his gavel, uncovers, and pours the Corn upon the "Lodge," saying:

In the name of the Great Jehovah, to whom be all honor and glory. I do solemnly dedicate this Hall to Freemasonry.

The Grand Honors are then given *once.* The brethren are seated. The third procession is made as before. The third stanza is sung:

Bring Charity, with goodness crowned,
  Encircled in thy heavenly robe;
Diffuse thy blessings all around,
  To every corner of the globe.

After halting and facing inward, the Senior Grand Warden advances and presents the vessel of Wine, saying:

Most Worshipful Grand Master: Wine, the emblem of refreshment, having been used by our ancient brethren in the dedication and consecration of their Lodges, I present to you this vessel of Wine, to be used on the present occasion according to ancient Masonic form and usage.

The Grand Master gives three knocks with his gavel as before, at which the brethren rise, and sprinkles the Wine upon the "Lodge," saying:

In the name of the Holy Saint John, I do solemnly dedicate this Hall to Virtue.

The Grand Honors are then given *twice.* The brethren are seated. The fourth procession is made as before. The fourth stanza is sung.

To Heaven's high Architect all praise,
  All praise, all gratitude be given,
Who deigned the human soul to raise
  By mystic secrets, sprung from heaven.

After halting and facing inward, the Deputy Grand Master advances and presents the vessel of Oil, saying:

Most Worshipful Grand Master: I present to you, to be used according to ancient custom, this vessel of Oil, an emblem of that joy which should animate every bosom on the completion of any important undertaking.

The Grand Master calls up the brethren by three knocks as before, and pours the Oil upon the "Lodge," saying:

In the name of the whole Fraternity, I do solemnly dedicate this Hall to Universal Benevolence.

The Grand Honors are given *thrice,* when the Grand Chaplain advances and makes the following

INVOCATION.

And may the Lord, the giver of every good and perfect gift, bless the brethren here assembled, in all their lawful

undertakings, and grant to each one of them in needful supply, the Corn of nourishment, the Wine of refreshment, and the Oil of joy. *Amen.* So mote it be.

The Grand Marshal then covers the "Lodge," after which the Grand Master will resume his chair, and the other Grand Officers will take their respective stations and places.

Grand Master: Brother Grand Marshal, make proclamation that the Hall in which we are now assembled, has been solemnly dedicated to the purposes of Freemasonry in *Ample Form.*

Grand Marshal: I am directed by the Most Worshipful Grand Master to proclaim, and I do proclaim, that this Hall has been solemnly dedicated to the purposes of Freemasonry in *Ample Form.* All interested will take due notice thereof, and govern themselves accordingly.

The following ode may then be sung:

(Air—*Portugese Hymn.*)

O, God! Thou hast reared, in thy glorious might,
The temple of nature whose arch is the sky;
Exalted its pillars, and covered it o'er
With starry decked heavens in beauty on high.

With faith like the Fathers, we humbly uprear
This lowlier temple of Brotherly Love;
Thy book on its altar, thy trust in our hearts,
We consecrate all to the Master above.

O! ever may Wisdom be found in its East,
Contriving for all in true Friendship and Love;
The Strength of King Hiram abound in the West,
Supporting the fabric with faith from above.

May the South glow with Beauty, the whole to adorn,
And ever remind us of him who was slain;
Like him may we suffer; like him, when we die,
Be raised from the grave unto glory again.

The following, or an appropriate original oration, may then be delivered, and the ceremonies concluded with music:

Brethren: The ceremonies we have performed are not unmeaning rites, nor the amusing pageants of an idle hour,

but have a solemn and instructive import. Suffer me to point it out to you, and to impress upon your minds the ennobling sentiments they are so well adapted to convey.

This Hall, designed and built by Wisdom, supported by Strength and adorned in Beauty, we are first to consecrate in the name of the great Jehovah; which teaches us, in all our works, begun and finished, to acknowledge, adore, and magnify him. It reminds us, also, in his fear to enter the door of the Lodge, to put our trust in him while passing its trials, and to hope in him for the reward of its labors.

Let, then, its altar be devoted to his service, and its lofty arch resound with his praise! May the eye which seeth in secret witness here the sincere and unaffected piety which withdraws from the engagements of the world to silence and privacy, that it may be exercised with less interruption and less ostentation.

Our march around the "Lodge" reminds us of the travels of human life, in which Masonry is an enlightened, a safe, and a pleasant path. Its tesselated pavement in mosaic-work, intimates to us the checkered diversity and uncertainty of human affairs. Our step is time; our progression, eternity.

Following our Ancient Constitutions, with mystic rites we dedicate this Hall to the honor of Freemasonry.

Our best attachments are due to the Craft. In its prosperity we find our joy; and, in paying it honor, we honor ourselves. But its worth transcends our encomiums, and its glory will outsound our praise.

Brethren: It is our pride that we have our names on the records of Freemasony. May it be our high ambition that they should shed a luster on the immortal page!

This Hall is also dedicated to Virtue.

This worthy appropriation will always be duly regarded while the moral duties which our sublime lectures inculcate, with affecting and impressive pertinency, are cherished in our hearts and illustrated in our lives.

As Freemasonry aims to enliven the spirit of philanthropy, and promote the cause of charity, so we dedicate this Hall to Universal Benevolence, in the assurance that

every brother will dedicate his affections and his abilities to the same generous purpose; that while he displays a warm and cordial affection to those who are of the Fraternity, he will extend his benevolent regards and good wishes to the whole family of mankind.

Such, my brethren, is the significant meaning of the solemn rites we have just performed, because such are the peculiar duties of every Lodge. I need not enlarge upon them now, nor show how they diverge, as rays from a center, to enlighten, to improve, and to cheer the whole circle of life. Their import and their application are familiar to you all. In their knowledge and their exercise may you fulfill the high purposes of the Masonic Institution!

How many pleasing considerations, my brethren, attend the present interview! While in almost every other association of men, political animosities, contentions, and wars, interrupt the progress of humanity and the cause of benevolence, it is our distinguished privilege to dwell together in peace, and engage in plans to perfect individual and social happiness. While in many other nations our Institution is viewed by politicians with suspicion, and by the ignorant with apprehension, in this country its members are too much respected and its principles too well known to make it the object of jealousy or mistrust. Our private assemblies are unmolested, and our public celebrations attract a more general approbation of the Fraternity. Indeed, its importance, its credit, and, we trust, its usefulness, are advancing to a height unknown in any former age. The present occasion gives fresh evidence of the increasing affection of its friends, and this noble apartment, fitted up in a style of such elegance and convenience, does honor to Freemasonry, as well as reflects the highest credit on the respectable Lodge for whose accommodation and at whose expense it is erected.

We offer our best congratulations to the Worshipful Master, Wardens, officers and members of ——— Lodge. We commend your zeal, and hope it will meet with the most ample recompense. May this Hall be the happy resort of piety, virtue and benevolence! May it be protected from

accident, and long remain a monument of your attachment to Freemasonry! May your Lodge continue to flourish; your union to strengthen; and your happiness to abound! And when you, and we all, shall be removed from the labors of the earthly Lodge, may we be admitted to the brotherhood of the perfect in the building of God, the Hall not made with hands, eternal in the heavens!

The Grand Master calls up the brethren and requests the Grand Chaplain to pronounce a suitable benediction, after which the Grand Officers return to their apartment in the same order as at entering, and the Occasional Grand Lodge is closed; or if the ceremonies are private it may be closed without retiring.

The Master may seat the brethren after the Grand Officers have retired, or dismiss the assembly at his pleasure.

CHAPTER X.

MANNER OF CONSTITUTING A NEW LODGE.

Prepared in February, 1899, by Thos. Montgomery, Grand Secretary.

In Minnesota new Lodges are organized on the petition of seven or more Master Masons, in good standing, by virtue of a dispensation from the Grand Master, empowering the Master and Wardens, who are named by him, assisted by the other petitioners, to open a Lodge and confer the Craft degrees on duly elected candidates. This authority ceases at the opening of the Grand Lodge following. If their work is approved, the Grand Lodge grants them a charter or warrant of constitution, but no Lodge meeting can be held until the Lodge is formally constituted. This can be done only by the Grand Master or his duly appointed proxy.

The ceremony may be either public or private, but is usually private. It takes place in the Lodge room as soon as practicable after the charter is granted, and the dimits of the petitioners are obtained and filed with the Grand Secretary. The charter members consist of those petitioners only, whose dimits have been procured or applied for, and brethren raised in the Lodge while U.∴ D.∴ By way of preparation it is necessary to procure a small oblong box, covered with white cloth, technically called the "Lodge;" a golden vessel containing corn (wheat), a silver cup containing wine, and another containing oil. The "Lodge" is placed on a small table midway between the Altar and the East, the three vessels are placed on top and all are covered with a linen spread. Three tapers are placed on the table at the East, West and South, respectively.

CEREMONY.

At the time appointed for constituting the new Lodge, the charter members, clothed as Master Masons, will assemble in their Lodge room, taking seats in the North. The stations will remain vacant. The door is to be open and untyled. If the Grand Master and other Grand Officers are present, they will meet in a room convenient to the Lodge room, wearing their official jewels and aprons. The Master named in the charter will then appear, salute and address the Grand Master as follows:

M.·. W.·. Grand Master: A number of brethren, duly instructed in the mysteries of Masonry, have been meeting in this place at stated periods for some time past, as a Lodge under dispensation. Their work has been approved and they have been granted a charter by the M.·. W.·. Grand Lodge of Minnesota. They desire to be constituted into a regular Lodge, in conformity with the ancient customs of the Fraternity, and are now assembled for that purpose and await your pleasure.

Grand Master: Brother, ————, be pleased to inform the brethren that the Grand Master and his officers will immediately comply with their desire.

The Master returns to the Lodge room, and the brethren await the entrance of the Grand Officers, rising as they enter.

The Grand Officers enter in the following order. As they enter, instrumental music may be performed:

Grand Marshal.
Grand Tyler and Grand Pursuivant.
Grand Stewards.
Grand Deacons.
Grand Chaplain. Grand Orator.
Grand Secretary. Grand Treasurer.
Grand Wardens.
Deputy Grand Master.
Grand Master.
Grand Sword Bearer.

The Grand Marshal will cause the procession to halt as soon as the Grand Master has entered, open ranks and face inward. The Grand Master, preceded by the Grand Sword Bearer, and followed by the other Grand Officers in reverse order, will pass through to the East, the Grand Master to his station, the other officers remaining on the floor in front, all facing West.

Grand Master: The Grand Officers will take their respective stations and places. Brethren, be seated.

An Occasional Grand Lodge will then be opened. The following hymn may be sung:

(Music—*Auld Lang Syne.*)

Behold! how pleasant and how good,
For brethren such as we,
Of the "Accepted" Brotherhood,
To dwell in unity,
'Tis like the oil on Aaron's head,
Which to his feet distils;
Like Hermon's dew so richly shed
On Zion's sacred hills.

For there the Lord of light and love,
A blessing sent with power;
Oh! may we all this blessing prove,
E'en life for evermore.
On Friendship's altar rising here,
Our hands now plighted be,
To live in *love*, with hearts sincere,
In *peace* and *unity*.

The Grand Chaplain offers the following

PRAYER.

O! adorable Lord God, Maker of all things and Judge of all men, regard we humbly beseech thee, with thy special favor, this our present undertaking; and grant that the work, which we now commence in thy name, may conduce to thy glory, and to the good. temporal and eternal of thy dependent creatures. Let a scrupulous regard of the obligations, which, in thy name and under thine all-seeing eye, shall be herein entered into. distinguish all the members of this new Lodge, that they, abounding in all-holy conversation and godliness, may be true and worthy members of our venerable Society, and that their practice may in all things correspond with their profession. *Amen.* So mote it be.

If the Grand Master is not present, his proxy will fill the stations and places with visiting brethren, if possible; and after reading his commission, will proceed to open a Lodge of Master Masons. The Master named in the charter will then rise, salute, and address the acting Grand Master as before mentioned. If the Grand Master is present, and unattended by Grand Officers, he may proceed to open a Lodge of Master Masons in the hall, proceeding as last above.

Grand Master: R.·. W.·. Deputy Grand Master, form the brethren in line in rear of the altar, as their names are called.

R.·. W.·. Grand Secretary, call the roll of the charter members. (Done.)

If officers have been chosen they will form in front of the other brethren.

Deputy Grand Master: M.·. W.·. Grand Master, the brethren before you, having been granted a charter by the M.·. W.·. Grand Lodge of Minnesota, under the name of——— Lodge, No. ——, now desire that their Lodge be consecrated and constituted, and their officers installed, agreeably to the ancient customs and usages of the Fraternity.

Grand Master: R.·. W.·. Grand Secretary, read the charter.

(Done, and hands charter to Grand Master.)

Grand Master: My brethren, the Grand Lodge of Minnesota has examined and approved the record of your work as a Lodge while under dispensation, and, after due deliberation, has been pleased to grant you this charter, or warrant of constitution, conferring on you, all the rights and privileges of a regularly constituted Lodge. We will now proceed, according to ancient usage, to constitute you into a regular Lodge.

To the Master named in charter:

Brother ————————, have the officers been chosen? (*If not.*)—Brethren, be seated.

It is customary to insert in the charter the names of the Master and Wardens working the Lodge while under dispensation, and to continue them as such for the first term under the charter, but if for any cause any change is necessary or desirable, such change should be agreed upon, and a Treasurer and Secretary chosen prior to the time set for constituting the Lodge. If this has not been attended to, an election must now be held. The list of officers is read and their jewels placed on a stand near the East.

The Master-elect must be invested with the secrets of the chair, or in other words, must receive the degree of Past Master before he can be fully installed. In fact, this is considered a part of the ceremony of installation in many jurisdictions, but we, for convenience, permit the degree to

be conferred prior thereto. At least three actual past or present Masters, who have received the degree, must be present at the conferring of the Past Master's degree on a Master-elect. Chapter Past Masters, as such, have no right to be present; nor can the receiving of a degree of the same name in a chapter of Royal Arch Masons, qualify a Master-elect for installation.

The members of the new Lodge being again in line west of the altar, with their chosen officers in front, the Deputy Grand Master now presents the Master-elect to the Grand Master, saying:

M.·. W.·. Grand Master: I present to you Brother ——— whom the members of this Lodge, now to be constituted, have chosen for their Master.

Grand Master (to Master-elect): Face the West.

Brethren, you behold Brother ————, whom you have selected as your Master. Do you remain satisfied with your choice?

(The brethren bow in token of assent.)

The Master then presents severally the Wardens, Treasurer and Secretary, naming them, and their respective offices. The Grand Master directs them to face the West, and repeats the above question. The brethren assent as before. Each in turn resumes his place in line.

CONSECRATION.

The consecration begins with solemn music.

The Grand Marshal uncovers the "Lodge" and lights the tapers, then conducts the Grand Chaplain to the West of the Altar, facing the East. He then forms a procession of the Grand Officers in single file, according to rank, who march slowly about the "Lodge," having it on their right, the Grand Chaplain at the altar reading as follows:

"And Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar and poured oil upon the top of it.

"And thou shalt take the anointing oil, and anoint the tabnernacle, and all that is therein, and shalt hallow it, and all the vessels thereof; and it shall be holy. I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy

corn and thy wine and thine oil. The first fruit, also, of thy corn, of thy wine and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

"I have found David, my servant; with my holy oil have I anointed him.

"And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart."

(The procession and above reading may be omitted if time will not permit.)

When the Grand Master reaches the East, the Grand Officers form in order about the "Lodge," and kneel, and the Grand Chaplain begins the

PRAYER OF CONSECRATION.

Great Architect of the Universe! Maker and Ruler of all worlds! deign from thy celestial temple, from the realms of light and glory, to bless us in all the purposes of our present assembly.

We humbly invoke thee to give us, at this and at all times, *Wisdom* in all our doings, *Strength* of mind in all our difficulties, and the *Beauty* of harmony in all our communications.

Permit us, O thou Author of Light and Life! Great Source of Love and Happiness! to erect this Lodge, and now solemnly, to *consecrate* it to the honor of thy glory. *Amen.*

Response by Grand Master—Glory be to God on high!

Response by Brethren—As it was in the beginning, is now and ever shall be! *Amen.*

All rise. The Grand Marshal presents the vessel of corn to the Deputy Grand Master, who pours the corn upon the "Lodge," saying:

I pour this corn as an emblem of nourishment. May the Giver of every good and perfect gift strengthen this Lodge in all its philanthropic undertakings.

The following is sung:

(Music—*Old Hundred or Duke Street.*)

When once of old, in Israel,
Our early brethren wrought with toil,
Jehovah's blessings on them fell,
In showers of corn, and wine and oil.

The Grand Marshal presents the cup of wine to the Senior Grand Warden, who pours the wine upon the "Lodge," saying:

I pour this wine as an emblem of refreshment. May this Lodge be continually refreshed at the pure fountain of Masonic virtue.

The following is sung:

When there a shrine to him above
They built, with worship sin to foil,
On threshold and on corner stone
They poured out corn, and wine and oil.

The Grand Marshal presents the cup of oil to the Junior Grand Warden, who pours the oil upon the "Lodge," saying:

I pour this oil as an emblem of joy. May the Supreme Ruler of the Universe preserve this Lodge in peace, and vouchsafe to it every blessing.

The following is sung:

And we have come, fraternal bonds,
With joy and pride and prosperous spoil,
To honor him by votive hands,
With stream of corn, and wine and oil.

The brethren again kneel, and the Grand Chaplain proceeds with the

PRAYER OF CONSECRATION.

Grant, O Lord, our God, that those who are now about to be invested with the government of this Lodge, may be endued with wisdom to instruct their brethren in all their duties.

May *Brotherly Love, Relief,* and *Truth* always prevail amongst the brethren of this Lodge, and may this bond of union continue to strengthen the Lodges throughout the world.

Bless all our brethren wherever dispersed; and grant speedy relief to all who are either oppressed or distressed.

We affectionately commend to thee all the members of thy whole family. May they increase in the knowledge of thee, and in the love of each other. Finally, may we finish all our work here below with thy approbation, and then have our transition from this earthly abode, to thy heavenly temple above, there to enjoy light, glory and bliss, ineffable and eternal. *Amen.*

Grand Master: Glory be to God on high!

Brethren: As it was in the beginning, is now and ever shall be! *Amen.*

All rise. Then succeeds solemn music while the "Lodge" is covered.

DEDICATION.

The Grand Chaplain (or Grand Master) then *dedicates* the Lodge in these words:

To the memory of the Holy Saint John, we dedicate this Lodge. May every brother revere his character and imitate his virtues.

Response by Grand Master: Glory be to God on high!

Response by Brethren: As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

The Grand Chaplain (or Grand Master), with outstretched arms, says:

And may the Lord, the giver of every good and perfect gift, bless the brethren here assembled in all their laudable undertakings, and grant to each one of them, in needful supply, the *corn of nourishment, the wine of refreshment, and the oil of joy.*

The Grand Officers form a line across the East, on the second step, the Grand Master at his station.

A piece of music is performed, whilst the brethren of the new Lodge, led by the Master-elect, face to the right and advance in procession to salute the Grand Lodge; their hands crossed upon their breasts, and bowing as they pass. They then return to their place in line as before.

Grand Master: The Grand Officers will resume their stations and places.

The Grand Master then constitutes the new Lodge in the following form:

In the name of the Most Worshipful Grand Lodge of Minnesota, I now constitute and form you, my good brethren, into a Lodge of Ancient Free and Accepted Masons, by the name of ————————, Lodge No.———. From henceforth, I empower you to act as a regular Lodge, constituted in conformity to the Rites of Freemasonry, and the charges of our Ancient and Honorable Fraternity; and may the Supreme Architect of the Universe, prosper, direct and counsel you in all your doings. *Amen.* So mote it be.

The Grand Master seats the brethren. The ceremony of installation then succeeds, following the form in the Masonic Code. (*See next chapter.*)

The Lodge officers when installed will be seated alongside the Grand Lodge Officers.

The Lodge is called up, and the Grand Marshal then proclaims the new Lodge in the following manner:

In the name of the Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of Minnesota, I proclaim this new Lodge, by the name of ————————, Lodge No. ——, duly constituted, and its officers installed. All interested will take due notice thereof, and govern themselves accordingly.

The Lodge is seated. An address may now be delivered; degrees conferred, or business transacted.

The Grand Lodge, or the Lodge of Master Masons, as the case may be, is then closed by the Grand Master or his proxy, a full record of the proceedings being kept by the Secretary of the new Lodge.

A report of the proceedings should be transmitted at once to the Grand Secretary by the officer in charge, with a full list of the officers installed.

Should the proceedings be conducted in public, either in a church or public hall, it will be necessary to open and close the Lodge, or Grand Lodge, in the Lodge room, and in passing back and forth, to form a procession in accordance with established Masonic usage. It is better, however, to have all public Masonic ceremonies take place in the Lodge room when practicable. In such case, the Lodge or Grand Lodge should be opened in the hall before the public are admitted, or opened in an adjoining apartment, after which they will march into the Lodge room; and at the close of the exercises return whence they came, and close, or be declared closed, without retiring.

CHAPTER XI.

INSTALLATION OF LODGE OFFICERS.

No brother, elected or appointed to office, in a chartered Lodge, can enter upon the discharge of his duties until installed. The officers of a Lodge under dispensation cannot be installed, and therefore acquire no rank by such service. The officers of a newly constituted Lodge are installed by the Grand Master or his proxy, and he may at pleasure, install the officers of any Lodge. With this exception, it is the right and duty of every Master to install, or have installed, his successor, either on the evening of election, or on or before the next stated meeting. Any Past Master, in good standing, of a chartered Lodge, is authorized to install a Master-elect, who has received the Past Master's degree in a convocation of at least three actual Past Masters. He is assisted by a brother, usually a Past Master, acting as Marshal.

When the Master is installed, he has the right to install the other officers, except at the constitution of a new Lodge, or when the Grand Master or his proxy may officiate. He usually waives this right, and requests the brother who installed him to proceed. No officer can be installed by proxy, hence an absentee must be installed by the Master at a subsequent meeting. If an objection is made to the installation of the Master, and the Installing Officer deems the same sufficient, he postpones the services until the Grand Master decides what to do. If objection is made to any other elected brother, the installation proceeds, except as to his office. An installed officer holds his office until his successor is installed, but if re-elected, he should also be re-installed. Public installations, while permitted, should not be held too frequently.

If held in the hall, the Lodge is formally opened on the third degree, after which the families and friends of the brethren are admitted, or the Lodge may be opened in an adjoining apartment. The exercises may be made more interesting by the use of vocal and instrumental music.

The following service is intended for the annual installation of Lodge officers, where the same brother officiates throughout. If the Grand Master or any other offi-

cer of high rank officiates, he will be addressed by his official title. At the constitution of a new Lodge, the language used will have to be varied somewhat, to suit the occasion.

ANNUAL INSTALLATION.

The Marshal will see that the officer's jewels, the Deacon's and Steward's rods, the Tyler's sword, the Book of Constitutions, the Charter, and the Lodge By-Laws are within reach, and so arranged that he can promptly hand them to the Installing Officer when required.

The Installing Officer takes the East, and says:

Brethren of ———————— Lodge, No. ——, we are about to install your officers for the ensuing year.

Brother Secretary: Announce the names of the officers-elect. (Done.)

Brethren, you have heard the names of the officers-elect. If any of you know aught, why any of them should not be installed, let him speak now, or forever after be silent. Hearing no objection, I will proceed.

Brother Marshal: Present the Master-elect to the East.

Marshal—Worshipful Master: I present Brother ——— to be installed Master of this Lodge. He is of good morals and of great skill, true and trusty; and as he is a lover of our Fraternity, I doubt not that he will discharge the duties devolving upon him with fidelity.

Installing Officer—Calls up Lodge, and says: Let us pray.

PRAYER.

Most Holy and Glorious Lord God! We approach thee with reverence, and implore thy blessing on this brother; elected to preside over this Lodge. Fill his heart with thy fear, that his tongue and actions may pronounce thy glory. Make him steadfast in thy service; grant him firmness of mind; animate his heart and strengthen his endeavors. May he teach thy judgments and thy laws, and be a true and faithful servant. Bless him, O Lord, and bless the

work of his hands. Accept us in mercy. Hear thou our prayer. Forgive our transgressions, and, finally, receive us into the Celestial Lodge above, where thou forever reigneth. *Amen.* So mote it be.

Installing Officer—My Brother: Place your right hand on your heart and repeat after me your official obligation.

I solemnly promise, upon the honor of a Mason, that in the office of Master of this Lodge, I will, to the best of my ability, strictly comply with the Constitution, Laws, Rules and Regulations of the Grand Lodge of Ancient Free and Accepted Masons of Minnesota, the By-Laws of this Lodge, and all other ancient Masonic usages, so far as the same shall come to my knowledge.

The brethren are seated.

(The following address, preceding the fifteen charges may be omitted at discretion):

[*Installing Officer*—My Brother: You are now to be installed Master of this Lodge, with powers and prerogatives which are well night absolute. The interests of your Lodge, for weal or woe, will be in your keeping during your term of office. The good resolutions, which doubtless you have formed, not to abuse or pervert these powers, I would gladly strengthen by a word of admonition. The very consciousness of the possession of a great power will ever make a generous mind cautious and gentle in its exercise. To rule has been the lot of many, and requires neither strength of intellect nor soundness of judgment; to rule *well* has been the fortune of but few, and may well be the object of an honorable ambition. It is not by the strong arm, or the iron will that obedience and order, the chief requisites, are secured, but by holding the key to the hearts of men. To be Master of his Lodge is an honor to which any well-informed Master Mason may laudibly aspire. The office is one of great antiquity, dignity and respect, but its incumbent, to rule well, should possess and practice several important requisites. As a *man*, he should be of approved integrity and irreproachable morals, free from the dominion of hasty temper and ill-governed passions; of

good repute in the world, and, as an example to his brethren, practicing the cardinal virtues of *Temperance, Fortitude, Prudence* and *Justice.* As a *Citizen*, he should be loyal to his government, obedient to its laws, prompt in the duties he owes to society, and a pattern of fidelity in all social and domestic relations. As a *Mason*, he should cling to the old landmarks, have a knowledge of the laws, language and literature of Freemasonry; be desirous to learn and apt to teach; be accomplished in the work and lectures; prompt to aid and relieve, and ever mindful, that though elevated for a time above his fellows, that he is elevated by them, and that he should cultivate everywhere and at all times, the golden tenets of *Brotherly Love, Relief* and *Truth.* As an *Officer*, he should remember, first of all, that he is an individual Mason, sharing in that respect a common lot with his brethren, and therefore interested in the welfare of each and all. He should be neither unduly ostentatious nor overbearing, be accessible to all, cultivating the friendship and confidence of his associate officers; be willing to take counsel with his brethren, and ready to give it; be patient in investigation, deliberate in judgment, prompt in execution; forbearing with evil doers; ready to reward good; opposed to the restless spirit of innovations; watchful over the treasury; devoid of favoritism and wholly impartial. Such are some of the most important qualifications which a Master should possess, and the errors he should avoid. It may be that most, if not all, of us, have failed to reach this standard, but it is attainable, and be it your purpose to reach it, and thus be a bright and shining example to those who shall come after you.]

My Brother: Previous to your investiture it is necessary that you should signify your assent to those Ancient Charges and Regulations which point out the duty of a Master of a Lodge.

1. You agree to be a good man and true, and strictly to obey the moral law.

2. You agree to be a peaceable citizen, and cheerfully to conform to the laws of the country in which you reside.

3. You promise not to be concerned in plots and conspiracies against government, but patiently to submit to the decisions of the constituted authorities.

4. You agree to pay a proper respect to the civil magistrate, to work diligently, live creditably, and act honorably by all men.

5. You agree to hold in veneration the original rulers and patrons of Freemasonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your brethren when in Lodge convened, in every case consistent with the Constitutions of the Fraternity.

6. You agree to avoid private piques and quarrels, and to guard against intemperance and excess.

7. You agree to be cautious in carriage and behavior, courteous to your brethren, and faithful to your Lodge.

8. You promise to respect genuine brethren, and to discountenance impostors and all dissenters from the original plan of Masonry.

9. You agree to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the mystic art.

10. You promise to pay homage to the Grand Master for the time being, and to his officers when duly installed; and strictly to conform to every edict of the Grand Lodge, or General Assembly of Masons, that is not subversive of the principles and groundwork of Masonry.

11. You admit that it is not in the power of any man, or body of men, to make innovations in the body of Masonry.

12. You promise a regular attendance on the committees and communications of the Grand Lodge, on receiving proper notice; and to pay attention to all the duties of Masonry, on convenient occasions.

13. You admit that no new Lodge shall be formed without permission of the Grand Lodge; and that no countenance be given to any irregular Lodge or to any person clandestinely initiated therein, being contrary to the Ancient Charges of Freemasonry.

14. You admit that no person can be regularly made a Mason in, or admitted a member of, any regular Lodge, without previous notice, and due inquiry into his character.

15. You agree that no visitors shall be received into your Lodge without due examination, and producing proper vouchers of their having been initiated in a regular Lodge.

These are the Regulations of Free and Accepted Masons. Do you submit to these Charges, and promise to support these Regulations, as Masters have done in all ages before you?

The Master answers. I do.

My Brother: In consequence of your cheerful conformity to the Charges and Regulations of the Fraternity you are now to be installed Master of this Lodge, in full confidence of your care, skill, and capacity to govern the same. With pleasure I now invest you with this jewel of your office—the *Square.*

As the Square is employed by Operative Masons to fit and adjust the stones of a building, that all its parts may properly agree, so you as Master of this Lodge, are admonished by the symbolic meaning of the Square to preserve that moral deportment among the members of your Lodge, which should always characterize good Masons, and to exert your authority to prevent ill-feeling or angry discussion arising, to impair the harmony of its meetings.

You will now receive in charge the furniture and implements used in your Lodge. The Holy Bible, with the Square and Compass resting on its open pages, is upon the altar, where it may be found in every Masonic Lodge, while at labor.

The *Holy Bible* is the Great Light in Masonry. It will guide you to all truth; it will direct your paths to the temple of happiness, and point out to you the whole duty of man.

The *Square* teaches us to regulate our actions by rule and line, and to harmonize our conduct by the principles of morality and virtue.

The *Compass* teaches us to limit our desires in every station, that, rising to eminence by merit, we may live respected, and die regretted.

The *Book of Constitutions* you are to search at all times. Cause it to be read in your Lodge, that none may pretend ignorance of the excellent precepts it enjoins.

The *Charter* is the authority by which this Lodge is held. Without its presence you cannot open your Lodge. You are, therefore, to preserve it carefully, and transmit it safely to your successor.

Receive the *By-Laws* of your Lodge, and see that they are carefully and punctually executed.

Lastly, I place in your hand this *gavel*, the emblem of your authority. (explains its use.) Use it firmly but not arbitrarily, to the end that peace and harmony may prevail among your brethren.

I now conduct you (clasps his hand) to the oriental chair, and cover you with that distinction which, in this Lodge, it is alone your privilege to wear. Call up the brethren. (. . .)

I now hail you as Master of this Lodge.

Worshipful Master: Behold your brethren.

Brethren: Behold your Master, and unite with me in giving him the Grand Honors. (Done.)

The Marshal then forms a procession of the brethren, who march in single file, three times around the hall, signifying their respect and obedience by the usual distinctive signs in the several degrees; during or after which, the following Master's Installation Ode may be sung, or if preferred, the Installation Ode found in *Chapter XII.*

(Tune—*Balerma.*)

Behold, O, Master in the East,
  What glories greet thee there;
What floods of radiance earthward stream;
  The sun is rising fair.

Behold, O, Master, glorious arts
  Were cradled in the East;
Behold what sciences came forth
  Man's waking mind to feast.

O, Master, in thy symbolled East,
  Seek *Wisdom* from above,
And spread the light which heaven shall send,
  Within thy Lodge in love.

(If the ceremonies are in public, the procession will be dispensed with, and it and the Ode may be omitted if time is limited.)

The new Master will seat the brethren, after which he may address the Lodge. He will then announce his appointed officers, will uncover, vacate the East for the time being, and hand the gavel to the Installing Officer, who will proceed with the installation.

Installing Officer: Brother Marshal: Present the other officers-elect for obligation. (Done.)

You will each place your right hand on your heart, and repeat after me your official obligation.

I solemnly promise upon the honor of a Mason, that I will serve this Lodge in the office to which I have been elected, and will perform all the duties pertaining thereto, to the best of my ability.

They will then be seated, and with the appointed officers will be severally presented by the Marshal in the order of their rank, as follows:

Worshipful Master: I present to you Brother ———, to be installed as ———.

As each officer is installed, he will be conducted to his station or place, during which there should be strains of instrumental music, or the singing of an Ode. The Installing Officer will deliver the several charges as follows:

SENIOR WARDEN.

My Brother: You have been elected Senior Warden of this Lodge, and I now invest you with the jewel of your office.

The *Level* demonstrates that we are descended from the same stock, partake of the same nature, and share the same hope; and, though distinctions among men are necessary to preserve subordination, yet no eminence of station should make us forget that we are brethren; because a time will come, and the wisest knows not how soon, when

all distinction but that of goodness shall cease, and death, the grand leveler of human greatness, reduce us to the same state.

Your regular attendance on the meetings of the Lodge is essentially necessary. In the absence of the Master you are to govern this Lodge; in his presence you are to assist him in the government of it. I firmly rely on your knowledge of Masonry and attachment to the Lodge for the faithful discharge of the duties of this important trust.—*Look well to the West.*

O, Warden, with thy *Level* poised,
  What lesson dost thou give?
Are all men equal? Shall the worm
  On king and peasant live?

O, Warden, where King Hiram stood,
  Like him, seek *Strength* above;
Sustain the East, pay all their dues,
  Protect the weak in love.

JUNIOR WARDEN.

My Brother: You have been elected Junior Warden of this Lodge, and I now invest you with the jewel of your office.

The *Plumb* admonishes us to walk uprightly in our several stations, to hold the scale of justice in equal poise, to observe the just medium between intemperance and pleasure, and to make our passions and prejudices coincide with the line of our duty.

To you is committed the superintendence of the Craft during the hours of refreshment; it is, therefore, indispensably necessary that you should not only be temperate and discreet in the indulgence of your own inclinations, but carefully observe that none of the Craft be suffered to *convert the purposes of refreshment into intemperance and excess.*

Your regular and punctual attendance is particularly requested; and I have no doubt that you will faithfully execute the duty which you owe to your present position. *Look well to the South.*

O, Warden, with thy *Plumb* upraised,
  What doth the emblem teach?
Do all the Craft uprightly walk,
  And practice what they preach?

O, Warden, where the Faithful One
Observed the glorious sun,
Like him adorn with *Beauty* still
The work by him begun.

TREASURER.

My Brother: You have been elected Treasurer of this Lodge, and I now invest you with the jewel of your office.

It is your duty to *receive all moneys from the hands of the Secretary, keep just and regular accounts of the same, and pay them out at the Worshipful Master's will and pleasure, with the consent of the Lodge.*

I trust your regard for the Fraternity will prompt you to the faithful discharge of the duties of your office.

SECRETARY.

My Brother: You have been elected Secretary of this Lodge and I now invest you with the jewel of your office.

It is your duty *to observe the Worshipful Master's will and pleasure, to record the proceedings of the Lodge; to receive all moneys and pay them into the hands of the Treasurer.*

Your good inclination to Masonry and this Lodge, I hope, will induce you to discharge your office with fidelity, and by so doing you will merit the esteem and applause of your brethren.

DEACONS.

Brethren: You are appointed Senior and Junior Deacons of this Lodge, and I now invest you with the jewels of your office, and place in your hands these Black Rods, which you will bear, in the performance of official duty, as symbols of your deputed authority.

It is your province to attend on the Master and Wardens, and to act as their proxies in the active duties of the Lodge, such as the reception of candidates into the different degrees of Masonry, the introduction and accommodation of visitors, and in the immediate practice of our rites.

The Square and Compass as badges of your office are

entrusted in your care, not doubting your vigilance and attention.

STEWARDS.

Brethren: You are appointed Senior and Junior Stewards of this Lodge, and I now invest you with the jewels of your office, and place in your hands these White Rods, which you will bear in the performance of your official duties.

It is your duty to assist the Deacons and other officers in the discharge of their duties, and to see that the tables are properly furnished at refreshment and that every brother is suitably provided for. It is also your duty to aid in the introduction of candidates, and as from you the first impression of our Institution is received by them, you should be particularly careful, by the seriousness of your deportment, to properly prepare them for the dignified and important ceremonies of initiation. Your regular and early attendance will afford the best proof of your zeal and attachment to the Lodge.

CHAPLAIN.

My Brother: You are appointed Chaplain of this Lodge, (and I invest you with this jewel.) It is your special duty to conduct the devotions of the Lodge, and bear before the throne of Heavenly Grace the spiritual needs of your brethren. In all your intercourse with them, it is expected that you will "point to Heaven and lead the way."

MARSHAL.

My Brother: You are appointed Marshal of this Lodge. I invest you with this Baton, as the appropriate badge of your office. It is your duty to form and conduct processions of the Lodge on all public occasions, and to attend to such other interests in the practice of our rites, as the Master shall direct.

TYLER.

My Brother: You have been appointed Tyler of this Lodge, and I now invest you with the jewel and the instrument of your office.

As the Sword is placed in the hands of the Tyler to enable him effectually to guard against the approach of cowans and eavesdroppers, and suffer none to pass or repass but such as are duly qualified, so it should admonish us to set a guard over our thoughts, a watch at our lips, and post a sentinel over our actions; thereby preventing every unworthy thought, word, or deed, and preserving consciences void of offense toward God and toward man.

CHARGE.

Worshipful Master: (He rises.) The superintendence and government of the brethren who compose this Lodge having been committed to your care, you cannot be insensible of the obligations which devolve on you as their head; nor of your responsibility for the faithful discharge of the important duties of your position.

The honor, reputation and usefulness of your Lodge will materially depend on the skill and assiduity with which you manage its concerns; while the happiness of its members will be generally promoted, according to the zeal and ability with which you disseminate the genuine principles of our Institution.

For a pattern of imitation consider the great luminary of nature, which, rising in the east, regularly diffuses light and luster to all within its circle. In like manner it is your province to spread and communicate light and instruction to the brethren of your Lodge. Forcibly impress upon them the dignity and high importance of Masonry; and seriously admonish them never to disgrace it. Charge them to practice out of the Lodge those duties which they have been taught in it; and, by amiable, discreet, and virtuous conduct, to convince mankind of the goodness of the Institution; so that when a man is said to be a member of it, the world may know that he is one to whom the burdened heart may pour out its sorrows; to whom distress may prefer its suit; whose hand is guided by justice, and whose heart is expanded by benevolence. In short, by a diligent observance of the By-Laws of your Lodge, the Con-

stitutions of Masonry, and, above all, the Holy Scriptures, which are given as a rule and a guide to your faith, you will be enabled to acquit yourself with honor and reputation, and lay up a crown of rejoicing, which shall continue when time shall be no more.

Brother Senior and Junior Wardens: (They rise), You are too well acquainted with the principles of Masonry to warrant any distrust that you will be found wanting in the discharge of your respective duties. Suffice it to say that what you have seen praisworthy in others, you should carefully imitate; and what in them may have appeared defective, you should in yourselves amend. You should be examples of good order and regularity; for it is only by a due regard to the laws, in your own conduct, that you can expect obedience to them from others. You are assiduously to assist the Master in the discharge of his trust; diffusing light and imparting knowledge to all whom he shall place under your care. In the absence of the Master you will succeed to higher duties; your acquirements must, therefore, be such that the Craft may never suffer for want of proper instruction. From the spirit which you have hitherto evinced, I entertain no doubt that your future conduct will be such as to merit the applause of your brethren and the testimony of a good conscience.

Brethren of ———— Lodge: (The Lodge is called up.) Such is the nature of our Constitution, that as some must of necessity rule and teach, so others must learn to submit and obey. Humility in both is an essential duty. The officers who are appointed to govern your Lodge are sufficiently conversant with the rules of propriety and the laws of the Institution to avoid exceeding the powers with which they are entrusted; and you are of too generous dispositions to envy their preferment. I therefore trust that you will have but one aim, to please each other, and unite in the grand design of being happy and communicating happiness.

Finally, my brethren, as this Association has been formed and perfected in so much unanimity and concord, in which we may greatly rejoice, so may it long continue.

May you long enjoy every satisfaction and delight which disinterested friendship can afford. May kindness and brotherly affection distinguish your conduct as men and as Masons. And may the tenets of our profession be transmitted through your Lodge, pure and unimpaired, from generation to generation.

Installing Officer: Brother Marshal: Make the proclamation.

Marshal: I am directed to proclaim, and I do hereby proclaim, that the Worshipful Master, Wardens and other officers, elected and appointed, of ——— Lodge, No. —, have been regularly installed into their respective stations and places for the ensuing year. All interested will take due notice, and govern themselves accordingly.

The Installing Officer surrenders the East, and the Gavel, to the Master, who will seat the brethren, and assume full charge of any exercises or business that may follow; closing his Lodge in form if in private, and declaring it closed if in public, when it is impracticable to retire for that purpose.

CHAPTER XII.

INSTALLATION OF GRAND OFFICERS.

The Grand Master-elect is usually installed by the retiring Grand Master. The other officers may then be installed by the newly-installed Grand Master, or by the retiring Grand Master, or all of the Grand Officers-elect may be installed by some Past Grand Master selected for that purpose.

The Grand Marshal will see that the jewels of the officers to be installed, the Rods of the Grand Deacons and Grand Stewards, and two Swords, are placed near the East, arranged for convenient use.

The Installing Officer takes the East, and says:

Brethren of the Grand Lodge, we are about to install your Grand Officers for the ensuing year:

Brother Grand Secretary: Announce the names of the officers-elect. (Done.)

Brethren, you have heard the names of the Grand Officers-elect. If any of you know aught why any of them should not be installed, let him speak now, or forever after be silent. Hearing no objection, I will proceed.

Brother Grand Marshal: Present the Grand Master-elect to the East.

Grand Marshal: Most Worshipful Grand Master: I have the honor to present to you our distinguished and worthy Brother ———, who, having been duly elected Grand Master of Masons for the ensuing year, now declares himself ready for installation.

Installing Officer: Calls up Grand Lodge, and says: Let us pray.

Grand Chaplain: Eternal source of life and light! We humbly implore thy divine favor upon this occasion, and upon the Institution in whose service we are engaged. Bless the Grand Lodge and its subordinates and all the Brotherhood, wherever dispersed. Make Freemasonry yet more helpful and beneficent to our race, and inspire all

who are connected with it with an ardent love to thee, to each other, and to every member of the human family. Bless now thy servant who is about to assume a new and important relation to his brethren. Give him *wisdom*, give him *strength*, give him *love*. Enable him so to rule that he may keep in view the best interests of the Lodges and Brotherhood committed to his charge. As he is about to enter upon new and responsible duties, enable him so to discharge them as to win all hearts. Grant thy blessing upon the officers who are to be associated with him. May they feel a just sense of their accountability to thee, and to the Fraternity; and may they ever be faithful and zealous, and assist in upholding the hands of their Chief in all good deeds. In thee, O, God, do we put our trust. Be thou our Friend, Conductor and Guide through all the vicissitudes of life, and at last receive us to thyself, to dwell in thy presence forevermore. *Amen*. So mote it be.

Installing Officer: My Brother: Place your right hand over your heart and repeat after me your official obligation.

I solemnly promise, upon the honor of a Mason, that in the office of Grand Master of Masons, I will, to the best of my ability, strictly comply with the Constitution, Laws, Rules and Regulations of the Grand Lodge of Ancient Free and Accepted Masons of Minnesota, and all other ancient Masonic usages, so far as they shall come to my knowledge, and that I will enforce a strict obedience to the same, by all subject to my authority. (The brethren are seated.)

Most Worshipful Brother: Having thus solemnly pledged yourself to the faithful discharge of your duties, as the ruler of the Craft in Minnesota during the ensuing year, I now, with great pleasure, invest you with the insignia of your office. (He is invested by the Grand Marshal.)

Let me congratulate you, Most Worshipful Brother, on the honor of being raised from the level of equality, to the high station of Grand Master of Masons of Minnesota. We look up with confidence to a brother whose person is endeared to us, by that love of the Fraternity which is sanc-

tified by the experience of many revolving years. May the Father of light, of life, and of love, invest you with his choicest gifts, and give you wisdom to perform acceptably the important duties which you are this day called upon to discharge. May his protecting care keep you from falling, and when you come to lay aside the emblem of your authority may it be with the consciousness of having faithfully discharged your duty to Masonry, to the Lodges under your care, and to your brethren; and late, very late, in life, may you be transferred from the fading honors of an earthly Lodge to the mansions prepared for the faithful in another and better world. I now present you with this Gavel, the emblem of your authority, and welcome you (clasps his hand) to the East of the Grand Lodge of Minnesota, and ask the privilege of being the first to assure you of my fealty and obedience.

The Grand Master is then covered, and the Installing Officer uncovers. The Grand Lodge is called up.

Installing Officer: I now hail, salute, and proclaim you Grand Master of Masons of Minnesota.

Most Worshipful Grand Master: Behold your brethren.

Brethren: Behold your Grand Master, and unite with me in giving him the Grand Honors. (Done.)

The Grand Marshal then forms a procession of the brethren, who march in single file three times around the hall, signifying their respect and obedience by the usual distinctive signs in the several degrees. During or after the procession, the following Ode may be sung:

INSTALLATION ODE.

(Tune—*America.*)

Hail, Masonry divine,
Glory of ages shine;
  Long may'st thou reign,
Where'er thy Lodges stand,
May they have great command
And always grace the land—
  Thou art divine.

Great fabrics still arise,
And grace the azure skies;
Great are thy plans.
Thy noble orders are
Matchless beyond compare;
No art with thee can share—
Thou art divine.

Hiram, the architect,
Did all the Craft direct
How they should build;
Solomon, great Israel's King,
Did mighty blessings bring,
Which still eternal spring,
Hail, Royal Art!

(If time is limited, the procession and Ode may be omitted.)

The Grand Master will seat the brethren, after which he may address the Grand Lodge. He will then announce his appointed officers and proceed with the installation, or cause it to proceed.

Installing Officer: Brother Grand Marshal: Present the other Grand officers-elect for obligation. (Done.)

You will each place your right hand on your heart and repeat after me your official obligation:

I solemnly promise, upon the honor of a Mason, that I will serve this Grand Lodge in the office to which I have been elected, and will perform all the duties pertaining thereto, to the best of my ability.

They will then be seated, and with the appointed officers will be severally presented by the Grand Marshal as follows:

Most Worshipful Grand Master: I present to you our worthy Brother, ————, to be installed as—

As each officer is installed, he will be conducted to his station or place, during which there should be strains of instrumental music. The Installing Officer will deliver the several addresses as follows:

DEPUTY GRAND MASTER

Right Worshipful Brother: The office to which you have been elected is one of great dignity and much importance.

In the absence of the Grand Master from the Communication of the Grand Lodge, or from the limits of its jurisdiction, you are invested with his powers and may exercise his prerogatives in presiding over the Craft; in his presence you are to assist him with your counsel and co-operation. Let our laws be your constant study, that you may be ever ready to exercise the functions of that more exalted office to which you are so liable to be called. I now, with much pleasure, invest you with your jewel, and congratulate you upon assuming a seat on the right of the Grand Master in the East.

SENIOR GRAND WARDEN.

Right Worshipful Brother: By the suffrages of your brethren, you have been elected their Senior Grand Warden, and I now invest you with the jewel of your office. Be assiduous in the performance of your duties, so that you may be a strength and support to the Grand Master. In the absence of your superior officers you will have supreme command. While in your present position, *look well to the West.*

JUNIOR GRAND WARDEN.

Right Worshipful Brother: Your brethren have shown their confidence in your fidelity by electing you their Junior Grand Warden, and I now invest you with the jewel of your office. Your previous devotion to the duties of Freemasonry is a sufficient guarantee that you will be a vigilant Warden. *Look well to the South.*

GRAND TREASURER.

Right Worshipful Brother: You have been elected to the responsible office of Grand Treasurer, and I now invest you with the jewel of your office. It is your duty to safely guard the funds of the Grand Lodge entrusted to your keeping, and pay them out only by order of the Grand Master, and with the consent of the Grand Lodge. This is an important trust, and your unimpeached integrity satisfies me that the trust is wisely reposed. Your regard for the Fra-

ternity and for your good name will prompt you to the faithful discharge of the duties of your office.

GRAND SECRETARY.

Right Worshipful Brother: You have been elected to the important office of Grand Secretary, and I now invest you with the jewel of your office. It is your duty to receive all moneys due the Grand Lodge and promptly pay them to the Grand Treasurer; to observe all the proceedings of the Grand Lodge, and to make a fair record of what is proper to be written; to conduct the correspondence of the Grand Lodge and to act as the medium of intercourse between the Grand Master and the Craft. In the discharge of these extensive duties, let your carriage and behavior be marked by that promptitude and discretion that will at once reflect credit on yourself, and honor on the Grand Lodge which you represent.

GRAND ORATOR.

Worshipful Brother: You have been appointed to the office of Grand Orator, and I now invest you with the jewel of your office. Your reputation as a wise and accomplished Freemason has designated you for this mark of merit and distinction. Be it your constant care to maintain the confidence and respect of your brethren which you now possess.

GRAND CHAPLAIN.

Worshipful Brother: You have been entrusted with the sacred position of Grand Chaplain and I now invest you with the jewel of your office. You will be required to lead the devotions at our communications and perform the functions of your holy calling at our public ceremonies. Though Masonry is not religion, it is emphatically religion's handmaid, and we are sure that in ministering at its altar, the services you perform will lose nothing of their vital influence, because they are practiced in that spirit of universal tolerance which distinguishes our Institution. Your station in Grand Lodge is in the East, on the left of the Grand Master.

GRAND DEACONS.

Worshipful Brethren: You have been appointed Senior and Junior Grand Deacons, and I now invest you with the jewels of your office, and with these Rods as emblems of your authority. You will attend upon the Grand Master and Grand Wardens, and act as their proxies in the active duties of the Grand Lodge. Let vigilance and discretion actuate you in the performance of your duties.

GRAND MARSHAL.

Worshipful Brother: You have been appointed Grand Marshal, and I now invest you with the jewel of your office, and present you with this Baton, as the emblem of your authority. You will present the Grand Officers for installation, make all proclamations directed by the Grand Master, arrange and conduct the processions of the Grand Lodge according to the prescribed forms, and preserve ortherein. Skill and precision are essentially necessary to the faithful discharge of these duties.

GRAND STANDARD BEARER.

Worshipful Brother: It is your duty to carry and uphold the Banner of the Grand Lodge on occasions of ceremony and public processions. Receive the jewel of your office, and let it remind you that you are never to part with the Standard, when under your care, while you have life to defend it.

GRAND SWORD BEARER.

Worshipful Brother: The Sword, which you will bear in all processions of the Grand Lodge, is the time-honored symbol of justice and authority. It is also the guardian and protector of the Standard of the Grand Lodge. Be faithful to your trust. You will be invested with the jewel of your office, which will remind you of your duty.

GRAND STEWARDS.

Worshipful Brethren: You have been appointed Grand Stewards, and I now invest you with the jewels of your office, and with these White Rods as emblems of your position. It is your duty to provide for the comfort and convenience of the members of Grand Lodge when in session, and to assist the Grand Deacons and other officers in the performance of their duties.

GRAND PURSUIVANT.

Worshipful Brother: You have been appointed Grand Pursuivant, and I now invest you with the jewel of your office. You are the messenger and herald of the Grand Lodge, and your place is near the inner door, where you will receive all reports from the Grand Tyler, and announce the name and Masonic rank of all who desire admission, communicating the same to the Junior Grand Deacon. In Masonic processions you will precede the Grand Chaplain, carrying the three Great Lights.

GRAND TYLER.

Worshipful Brother: You have been appointed Grand Tyler, and I now invest you with the jewel of your office, and place in your hand this Sword, to enable you the more effectually to guard against the approach of cowans and eavesdroppers, and to suffer none to pass or repass but such as are duly qualified. It is your duty to guard the doors of the Grand Lodge on the outside, to report to the Grand Pursuivant those who desire to be admitted; to have the Grand Lodge rooms in order for business and properly heated and lighted; to take care of the Grand Lodge jewels, aprons and other property during the sessions of Grand Lodge, and to discharge such other duties as may be required of you by the Grand Lodge or Grand Master. Your punctual attendance is essentially necessary at every Communication. You will now be conducted to your post of duty.

The Grand Lodge is then called up.

Installing Officer: Brother Grand Marshal, make the proclamation.

Grand Marshal: I am directed to proclaim, and I do hereby proclaim, that the Most Worshipful Grand Master and other officers, elected and appointed, of this Grand Lodge, have been regularly installed into their respective stations and places, in *Ample Form*. All interested will take due notice, and govern themselves accordingly.

Brethren of the Grand Lodge, unite with me in giving the Grand Honors. (Done.)

The Installing Officer surrenders the East, and the Gavel, to the Grand Master, who will seat the brethren.

If time allows, the ceremonies should be interspersed with appropriate music.

CHAPTER XIII.

MASONIC FUNERAL SERVICE.

Prepared in May, 1900, by Thos. Montgomery, Grand Secretary.

"Friend after friend departs
Who hath not lost a friend;
There is no union here of hearts
That finds not here an end."

Masonry maintains a powerful hold upon human affections because of its honorable attention to its deceased members.

Masonic funeral ceremonies are performed as a melancholy duty, and as a token of respect and fraternal affection to the memory of a departed brother. "Done by competent and experienced officers the effect is sublime and secures public approbation. Done by ignorant, unintelligent leaders, the effect is worse than ridiculous,—disgusting; and deters sensitive men from the portals of the Lodge. Done in the careless, indifferent manner that is usual, and all effect is lost."

As thousands have formed their first "favorable opinion of Masonry" by the observance of a well-conducted Masonic Funeral, it is all important that the Master, as soon as installed, should either memorize the Service, or so familiarize himself with it, as to not wholly depend on the book, and that the Marshal, on whom the whole conduct of the public ceremonies depends, should be thoroughly conversant with his duties.

RULES CONCERNING FUNERALS.

1. None but *Master Masons* in good standing are entitled to Masonic burial, or to assist in the funeral service, or to join the Masonic procession. Deceased non-affiliates may receive Masonic burial, but only by courtesy or as a favor.

2. The Master of a Lodge being notified of the death of a brother, and of his desire to receive a Masonic burial, will confer at once with the family or nearest friends of the deceased; and if it is their wish that the Lodge conduct the service, will fix the time of the funeral, direct the Secretary to notify (not summon) the resident members of his Lodge when and where to meet, and urge their attendance,

also to invite worthy sojourning brethren; appoint a Marshal for the occasion, selected for his skill and experience, and direct the Tyler or Stewards to have the jewels, aprons, etc., put in order and cleaned, and to secure the necessary supply of gloves, crape and evergreens for the occasion.

It may be found necessary in country places to open the Lodge in a room in or near the home of the deceased. In such case great care should be used in tyling, and portions of the esoteric work may well be omitted.

3. If the deceased was a sojourner, the Master of the oldest Lodge in the place will officiate, unless other arrangements be made.

4. All who walk in procession should observe as much as possible an uniformity of dress. Black clothes and hats, white gloves and aprons,—the latter worn outside the coat, —a band of crape around the left arm above the elbow, and a sprig of evergreen on the left breast are most suitable. The officers will wear their official jewels and aprons. The Marshal carries a baton, and may wear a blue scarf.

5. Musicians if Masons will follow the Tyler; if not, they precede him. Only solemn music should be performed.

6. The procession will precede the hearse, the brethren marching by twos, the files four feet apart. The most profound solemnity and decorum should be observed, and no brother must enter or leave the procession without the consent of the Marshal.

7. The cushion on which the Holy Bible is placed should be covered with black cloth, and a piece of crape should be tied to all the furniture carried in procession, sword, rods, Warden's column, gavel, etc. A white apron will be placed on the coffin.

8. The pall-bearers should be Masons, selected by the Master after consulting with the family. There are usually six, three of whom march on each side of the hearse.

9. If the deceased was a Grand Officer, or a permanent member of the Grand Lodge, the Grand Master and other Grand Lodge officers should be invited, and the officer highest in rank, who is present, should be requested to conduct the service.

10. If the Grand Master, Deputy Grand Master, either Grand Warden, or a Past Grand Master, should join a Lodge procession, he is posted in front of the Master, as prescribed in the rules for processions, unless in charge of the service, when he takes the post of honor in the rear.

11. If the military, civic societies or other organizations, whether Masonic or not, are permitted to form part of the procession, the body of the deceased must be with the Lodge

in charge, which will exclusively conduct the service, as if none but Masons were in attendance; nor must a Masonic Lodge appear at, or take part in, any funeral service, when conducted by any other organization. Other Lodges or societies will be assigned their proper place in line by the Marshal of the Lodge in charge, and will be governed by these general rules.

12. The Marshal should be familiar with the lines of march and the approach to the grave, see that the brethren are properly clothed and equipped, instruct them in giving the Grand Honors together, and all responses in unison, and in obeying the commands, March, Halt, etc. He will march or ride on the left flank, observe the Master's will and pleasure, regulate the speed of the musicians or Tyler, direct their course, see that the files preserve proper distance, and preserve order. The brethren will give strict heed to his instructions and promptly obey his commands. He will appoint such assistants as may be necessary.

SERVICE IN THE LODGE ROOM.

The brethren having assembled at the Lodge room, or other convenient place, and all preliminaries having been attended to, the Master opens the Lodge on the third degree, all that constitutes a Lodge being present. He will then state the purpose of the meeting, and, with others, may speak upon the life and character of the deceased, after which he will call up the Lodge, and the service will commence, all the brethren responding if convenient.

Master—What man is he that liveth, and shall not see death? Shall he deliver his soul from the hands of the grave?

S. W.—Man walketh in a vain shadow. He heapeth up riches and cannot tell who shall gather them.

Master—When he dieth, he shall carry nothing away; his glory shall not descend after him.

J. W.—Naked he came into the world, and naked he must return.

Master—The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

The Master here takes the Sacred Roll, (a sheet of parchment or paper, on which the Secretary has written the

name, dates of birth and death and Masonic record and services of the deceased), and says:

Brethren: In the midst of life we are in death, and none knoweth what a day may bring forth. We live but to see those we love go away into the silent land before us. Continually the arrows of the insatiate archer, passing us by, smite the bosoms of our friends and brethren, teaching us the impressive lesson, constantly repeated, but soon forgotten, of the uncertainty and brevity of human life, and the instability of human fortune, and demanding of us the performance of the last sad offices of charity and brotherhood. Death hath once more entered our Lodge, and called from his labors our worthy brother, ——— (reads from roll):

Almighty Father! In thy hands we leave with humble submission, the soul of our departed brother.

The Master then hands the Roll to the Secretary to be deposited in the archives, and after the singing of an anthem, if there is time, he or the Chaplain offers the following, or some suitable prayer:

Most glorious and merciful Lord God, our heavenly Father! Author of all good, and giver of all mercy! Pour down, we implore thee, thy blessing upon us, and under the deep solemnities of this occasion, bind us yet closer together in the ties of brotherly love and affection. May the present instance of mortality sensibly remind us of our approaching fate, and draw our attention toward thee, the only refuge in time of need, that when the awful moment shall arrive that we are about to quit this transitory scene, the enlivening prospect of thy mercy may dispel the gloom of death; that after our departure hence in peace, we may be received into thy everlasting kingdom, and there enjoy, in union with our departed friends, the just reward of a virtuous and well-spent life. *Amen.* So mote it be.

Master—Brethren: In a little while, as it hath happened to our brother, so it will happen to each of us; and we like him shall be gathered to our fathers. While our tears are shed in sorrow for our loss, let it comfort us to reflect that his memory will not be forgotten, and that he will still be loved by those who are soon to follow him to the silent

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land. Under the direction of the Marshal let us now repair to the place where his remains await interment, and there aid me in paying the last honors of Masonry to his memory.

PROCESSION.

The Marshal will form the procession, and conduct it in silence to the residence of the deceased, where it will halt, open ranks and face inward. Should the Lodge conduct any service at the house, the Marshal will approach the Master through the lines, and conduct him, followed by the brethren closing in behind them in reverse order, into the house, where they will surround the coffin, the Master and Wardens being at the head, the Chaplain at the foot, while the Deacons and Stewards cross their rods over it. If no service is to be held at the residence, and the remains are to be escorted to the church, the lines will remain at open order, faced inward, until after the pall-bearers, with the coffin, and the mourners pass through, after which the brethren will countermarch through the lines, resuming their former position, and will precede the remains to the church, where they will again halt, open ranks, and face inward. After the coffin and mourners have passed through, they will again countermarch as at the house and pass to the seats assigned them in the church.

Should the Lodge conduct the service at the church it will take position around the coffin as before, and may use the following service, at the close of the church service. This may also be used at the residence of the deceased.

SERVICE FOR RESIDENCE OR CHURCH.

Master—I am the resurrection and the life, saith the Lord; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die.

S. W.—Take ye heed, watch and pray, for ye know not when the time comes. For the Son of Man is as a man taking a far journey, who left his home, and gave authority to his servants and to every man his work, and commanded the porter to watch. Watch ye, therefore, for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning, lest coming suddenly he find you sleeping. And what I say unto you I say unto all, watch.

J. W.—As for man, his days are as grass; as a flower of the field so he flourisheth. For the wind passeth over it and it is not, and the place thereof shall know it no more.

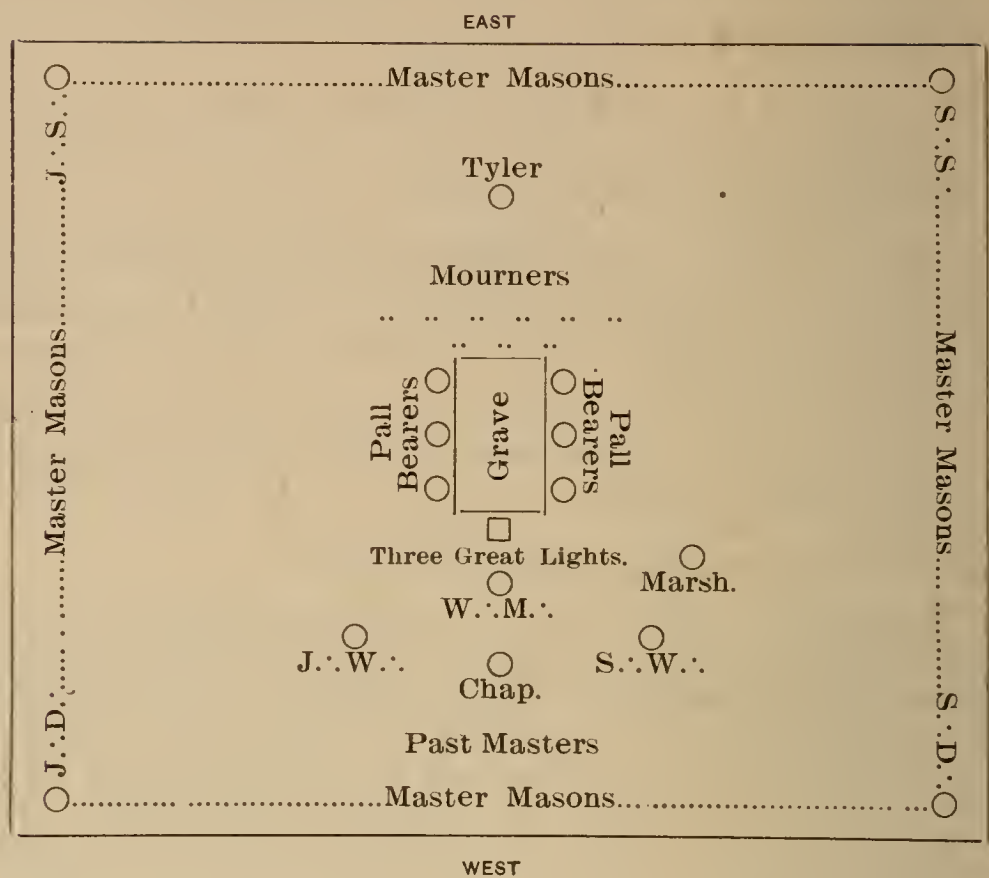
Master—Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust.

S. W.—The days of our years are three score years and ten; and if by reason of strength they be four score years, yet is their strength labor and sorrow, for it is soon cut off, and we fly away.

J. W.—So teach us to number our days, that we may apply our hearts unto wisdom.

Master—Let us pray. (Lord's prayer.)

A procession is again formed, which proceeds to the cemetery, and approaches the grave from the east, if possible, halting ten paces distant. The musicians stand aside, playing a solemn march. The lines are opened, the brethren face inward; the coffin is carried through the lines to the grave, and laid with head to the west, upon trestles above it; the pall-bearers stand on each side, and the mourners follow, and stand at the foot of the grave. The Marshal then passes down the lines, and conducts the Master, as the head of the procession about the grave, leaving it on the right, the brethren closing in behind them. When the Master reaches the head of the grave the second time, all halt and face inward, forming an oblong square or circle around the grave and mourners. The Senior Warden stands on the right of the Master, and the Junior Warden on his left. The Great Lights are placed at the head of the grave. The Senior Warden's column, *erect*, is also at the head of the grave, and the Junior Warden's column at the foot, *prostrate*. All will uncover, unless the weather is too inclement.



SERVICE AT THE GRAVE.

After the church service is concluded, if any, the Masonic service is resumed.

Master—Brethren: The solemn notes that betoken the dissolution of this earthly tabernacle have again alarmed our outer door, and another spirit has been summoned to the land where our fathers have gone before us.

Again we have assembled among the habitations of the dead, to behold the narrow house appointed for all living. Again we are called upon to consider the uncertainty of human life, the immutable certainty of death, and the vanity of all human pursuits.

Decreptitude and decay are written upon every living thing. The cradle and the coffin stand side by side, and it is a melancholy truth that as soon as we begin to live, that moment we also begin to die. The last offices paid to the

dead are only useful as lectures to the living. From them we are to derive instruction, and consider every solemnity of this kind as a summons to prepare for our approaching dissolution. It is passing strange that notwithstanding the daily mementos of mortality that cross our path, notwithstanding the funeral bell so often tolls in our ears, and the mournful processions go about our streets, that we will not more seriously consider our approaching fate. We go on from one design to another, add hope to hope, and lay out plans for the employment of many years, until we are suddenly alarmed at the approach of the Messenger of Death, at a moment when we least expect him, and which we probably conclude to be the meridian of our existence.

What, then, are all the externals of human dignity, the power of wealth, the dreams of ambition, the pride of intellect, or the charms of beauty, when nature has paid her just debt? Fix your eyes on the last sad scene, and view humanity stripped of its ornaments, and you must be persuaded of the utter emptiness of these delusions. In the grave all fallacies are detected, all ranks are leveled, all distinctions are done away.

While we drop the sympathetic tear over the grave of our deceased brother, let us cast over his failings or errors, whatever they may have been, the broad mantle of Masonic charity, nor withhold from his memory the commendation that his virtues claim at our hands. Perfection on earth has never yet been attained; the wisest, as well as the best of men, have gone astray.

Our present meeting and proceedings will have been vain and useless, if they fail to excite our serious reflections, and strengthen our resolutions of amendment. Be then persuaded, my brethren, by this example, of the uncertainty of human life, and the unsubstantial nature of all its pursuits, and no longer postpone the all important concern of preparing for eternity. Let us wisely use the present moment to prepare for that great change, when the pleasures of the world will cease to delight, and the happy reflection of a virtuous and well-spent life will afford the only comfort and consolation. Thus our hopes will not be frus-

trated, nor we hurried unprepared into the presence of that all-wise and powerful Judge, to whom the secrets of all hearts are known. Let us here resolve to maintain with greater assiduity the dignified character of our profession. May our *faith* be evinced in a correct moral walk and deportment; may our *hope* be bright as the glorious mysteries that will be revealed hereafter, and our *charity* boundless as the wants of humanity. And having faithfully discharged the great duties which we owe to God, our neighbor, and ourselves; when at last it shall please the Grand Master of the Universe to summon us into his eternal presence, may the trestle board of our whole lives pass such inspection that it may be given unto each of us to "eat of the hidden manna" and to receive the "white stone with a new name" that will insure perpetual and unspeakable happiness at his right hand.

The following invocations are then made:

Master—May we be true and faithful to each other, and may we live and die in love!

Response. So mote it be.

Master—May the Lord bless us and prosper us, and may all our good intentions be crowned with success!

Response. So mote it be.

Master—Glory be to God on high! on earth peace! good will toward men!

Response. So mote it be, now, henceforth, and forever more. Amen.

Master—Let us pray. Thou, O Lord, knowest our downsitting and our uprising, etc. (Prayer may be omitted).

The Marshal removes the apron; and the coffin is then lowered into the grave by the pall-bearers.

Master—Forasmuch as it hath pleased Almighty God, in his infinite wisdom to take unto himself the spirit of our departed brother, we therefore commit his body to the grave—Earth to earth;

Senior Warden—Ashes to ashes;

Junior Warden—Dust to dust.

(Each as he speaks casts some earth on the coffin.)

Master—Looking for the general resurrection of the dead, and the life of the world to come. Friend and brother, we bid thee a last, a long FAREWELL! Thou art at rest from thy labors! may it be in peace. *Amen.* So mote it be.

Then the brethren, crossing their arms on their breasts, say:

His memory we cherish in our hearts.

Then extending their hands, palms downward over the grave, say:

His body we commit to mother earth!

Then raising their hands, as if in supplication, say:

And his spirit we commend unto God who gave it.

Then all may sing, or the Master may rehearse the following:

FUNERAL DIRGE.

Solemn strikes the funeral chime,
Notes of our departing time,
As we journey here below
Through a pilgrimage of woe.

Mortals, now indulge a tear,
For mortality is here!
See how wide her trophies wave
O'er the slumbers of the grave!

Here another guest we bring,
Seraphs of celestial wing!
To our funeral altar come,
Waft our friend and brother home!

Lord of all! below,—above,—
Fill our hearts with truth and love;
When dissolves our earthly tie
Take us to thy Lodge on high.

The Master, holding up the apron, unfolded, says:

The *lambskin*, or white leather apron, is an emblem of innocence, and the badge of a Mason. It was the first gift of Masonry to our deceased brother, and I now deposit it in

his grave. It should continually remind us of that purity of life and conduct, which is so essentially necessary to our gaining admission into the Celestial Lodge above.

The Master, holding up the sprig of evergreen, continues:

While the solemn ceremonies of this occasion remind us of our mortality, and the universal dominion of death, this *evergreen* is an emblem of our faith in the immortality of the soul. By it we are reminded of our high and glorious destiny beyond the "world of shadows," and that there dwells within our tabernacle of clay an imperishable, immortal spirit, over which the grave has no dominion, and death no power.

This, too, I deposit in the grave. Alas, my brother!

The brethren will then face to the left, move in single file around the grave, remove the sprig of evergreen from their breast, and following the Master, will, as they pass the head of the grave, severally drop it therein, exclaiming: "Alas, my brother!"

Master—Brethren: Unite with me, in paying to the memory of our deceased brother, our last tokens of respect. Together, on the Public Grand Honors of Masonry.

These should be performed with precision, each brother fixing his eyes on the Master, and taking the movement from him. They are given as follows:

1. Cross the arms over the breast, the left uppermost, the open hands striking the shoulders.
2. Strike the open hands together over the head, looking upward.
3. Let them fall upon the thighs, looking downward.

At funerals these "Honors" are given three times; all the brethren audibly repeating in unison, each time, the words: 1. The will of God is accomplished. 2. Amen. 3. So mote it be.

Master—From time immemorial it has been the custom among the Fraternity of Ancient Free and Accepted Masons, at the request of a brother, to accompany his remains to the place of interment, and commit them to the grave with the usual formalities. In conformity to this usage, and at the request of our deceased brother, whose loss we now deplore, we have assembled in the character of Masons,

to resign his body to the earth whence it came, and to offer up to his memory, before the world, the last tribute of our affection; thereby demonstrating the sincerity of our past esteem, and our steady attachment to the principles of our beloved Fraternity. The great Creator having been pleased to remove our brother from the cares and troubles of a transitory existence to a state of eternal duration, may we, who survive him, anticipate our approaching fate, and be more strongly cemented in the ties of union and friendship, that, during the short space allotted to our present existence, we may wisely and usefully employ our time, and in the reciprocal intercourse of kind and friendly acts, mutually promote the welfare and happiness of each other.

We have now with the usual Masonic ceremonies committed the body of our brother to its kindred dust, there to remain until the general resurrection, in favorable expectation that his immortal soul may then partake of joys which have been prepared for the righteous from the beginning of the world.

To those of his immediate relatives and friends, who are most heart-stricken at the loss we have all sustained, we have nothing of this world's consolation to offer. We can only deeply, sincerely and most affectionately sympathize with them in their afflictive bereavement, and commend them to the watchful care of our loving Heavenly Father, who looks down with infinite compassion upon the widow and fatherless, in the hour of their desolation, and who will fold the arms of his love and protection around those who put their trust in him. Finally, we leave our brother in the hands of a Being who doeth all things well, who is glorious in holiness, fearful in praises, doing wonders. And may Almighty God of his infinite goodness, at the great tribunal of unbiased justice, extend his mercy toward him, and all of us, and crown our hope with everlasting bliss, in the expanded realms of a boundless eternity! This we beg for the honor of his name, to whom be glory, now and forever. *Amen.* So mote it be.

PRAYER.

Almighty and most merciful God, in whom we live, and move, and have our being, and before whom all men must appear, to render an account for deeds done in the body; we do most earnestly beseech thee, as we now surround the grave of our fallen brother, to deeply impress upon our minds the solemnities of this day. May we ever remember that, "in the midst of life we are in death" and so live and act our several parts, as we will desire to have done, when the hour of our departure is at hand.

May we have thy divine assistance, O Merciful Father, to redeem our misspent time; and, in the discharge of the important duties thou hast assigned us, in the erection of our moral edifice, may we have *wisdom* from on high to direct us; *strength* commensurate with our task to support us; and the *beauty* of holiness to render all our performances acceptable in thy sight, so that when our labors on earth are ended, we may obtain a blessed and everlasting rest, in thy spiritual temple, that house not made with hands, eternal in the heavens.

And, Oh! Gracious Father, we pray that thou wilt bless and comfort these mourning friends. Enable them to look with the eye of faith beyond the gloomy scenes of to-day, to that world whose skies are never darkened by sin, or clouded by sorrow, and fill them with the cheering hope of meeting their loved one beyond death's dark river, where parting shall be no more.

Forgive our transgressions; aid us in our duties; comfort us in our sorrows, and take us at last unto thyself in heaven. And to thy name shall be all the glory, now and forever. *Amen.* So mote it be.

The procession will be reformed, and in the same order as it set out, will return to the Lodge room. Arrived there, the Master, after tyling the Lodge, thanks the Marshal and others for assistance rendered, may permit further remarks on the life of the deceased if there is time, and will close the Lodge on the third degree. A full record of the meeting should be kept by the Secretary.

A SHORT BURIAL SERVICE.

For use at the grave during inclement weather.

(Compiled from the Standard Masonic Monitor.)

All being in place around the grave, the service begins with

PRAYER.

Master—Almighty and most merciful Father, as it has pleased thee to take from us one dear to our hearts, sanctify and bless unto this dispensation of thy providence. Inspire our hearts with wisdom from on high, that we may glorify thee in all our ways. And when our labors on earth shall end, may we be raised to the enjoyment of fadeless light and immortal life in that kingdom where faith and hope shall end. And thine, O righteous Father, shall be all the glory forever. *Amen.* So mote it be.

Master—Brethren: We have assembled to-day as Masons to offer to the memory of our deceased brother this last tribute of our affection. (Coffin is lowered.) Unto the grave we consign his body—earth to earth—ashes to ashes—dust to dust, looking for the general resurrection of the dead, and the life of the world to come.

Friend and brother, we bid thee a last, a long FAREWELL! Thou are at rest from thy labors! may it be in peace. *Amen.* So mote it be.

Master—(holding evergreen)—This evergreen is an emblem of our faith in the immortality of the soul. By it we are reminded that we have an immortal part within us, which shall never, never, never die.

The brethren then drop the evergreen in the grave.

Master—To the relatives and friends who are most heart-stricken at the loss they have sustained, we can only sincerely, deeply and most affectionately sympathize with them in their afflictive bereavement, and commend them to the loving care of our Heavenly Father, who looks down with infinite compassion upon the widow and fatherless in the hour of their desolation and who will fold the arms of his love and protection around those who put their trust in him.

A prayer may then be offered, which concludes the ceremonies at the grave.

CHAPTER XIV.

FORM OF LODGE BY-LAWS.

BY-LAWS

OF

————————LODGE NO.————A.·. F.·. AND A.·. M.·.

————————MINN.

Adopted————————19——

THE LODGE—ITS TITLE, POWERS AND MEETINGS.

Section 1. The title of this Lodge is ———————— Lodge, No. ——, Ancient Free and Accepted Masons, of ————, Minnesota.

Sec. 2. It derives and exercises its powers and authority by virtue of an unreclaimed charter or warrant, granted on the ———— day of ————, 18——, by the Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of Minnesota, to whose Constitution, Laws and Edicts the most implicit respect and obedience shall ever be paid by the Lodge and its members.

Sec. 3. Its jurisdiction (when not concurrent) extends half-way in a direct line, between its Lodge room and the nearest Masonic Lodge room in every direction, but not beyond the boundary of the state.

Sec. 4. Its meetings (technically termed communications) shall be either stated or special. The stated meetings shall be held on the ———————— of each month, commencing at ——— o'clock p. m.

Sec. 5. All business must originate and be transacted at stated meetings only, at which at least seven members of the Lodge are present; and while open on the third degree.

Sec. 6. Special meetings may be held at any time at the pleasure of the Master; due notice thereof having been given to the resident officers and members, so far as practicable; but only for the purpose of conferring degrees, installing officers, imparting instruction in the work and lectures, and arranging for and attending funerals or other duly authorized public Masonic ceremonies.

Sec. 7. No meetings other than for Masonic funerals shall be held on Sunday.

Sec. 8. All meetings shall be held in its Lodge room in ————————, unless for funeral or other strictly emergent purposes the Master shall direct otherwise, and shall be opened and closed on the same day, and before the brethren disperse.

Sec. 9. No meeting shall be held unless the charter be present, nor shall the Lodge be declared open until after devout prayer to God.

Sec. 10. Before any meeting is closed, the minutes will be read, corrected and approved. They must be carefully recorded in the Minute book, before the next stated meeting, when they shall be read for information, corrected if necessary, and when approved by the Lodge, be signed by the Master, and attested by the Secretary.

Sec. 11. After opening, the order of business at stated meetings shall be as follows, subject to change by the Master:

1. Reading minutes of last stated and all intervening meetings.
2. Reading communications, notices, etc.
3. Reading and referring petitions for degrees and membership.
4. Reports on petitions.
5. Balloting on petitions.
6. Reports of special committees.
7. Unfinished and new business.
8. Conferring degrees.
9. Reading and approving the minutes.
10. Closing the Lodge.

Sec. 12. At all meetings the following rules of order shall be observed:

1. When the Master in the East congregates the Lodge, each brother, properly clothed, shall take his seat, and must not interrupt the proceedings by conversation, reading or otherwise, without permission from the Master.

2. A member wishing to make a motion or request, or to discuss any pending subject, must rise, salute and address the Master, confine himself to the question and avoid personality. He shall not be interrupted while speaking. He shall not speak more than twice on the same subject except for explanation, without permission from the Lodge.

3. When two or more rise at the same time the Master shall name the brother to speak.

4. No motion shall be debated until seconded and stated

by the Master, and every motion shall be reduced to writing when required by the Master or any two members.

5. When a question is under debate, no motion shall be received but to lay on the table, to postpone, to commit or to amend.

6. When a motion not affecting office or membership has been made and decided, any member voting with the majority may move a reconsideration, if done before the meeting is closed.

7. No subject laid on the table or indefinitely postponed shall be taken up again at the same meeting.

8. When a brother is called to order, he shall at once take his seat, and every question of order shall be decided by the Master without debate.

9. All resolutions and reports of committees, shall be presented in writing, and signed by the members offering the same.

THE MEMBERS AND THEIR DUTIES.

Sec. 13. The members of this Lodge are those Master Masons who were enrolled as charter members when the Lodge was constituted, non-affiliated Master Masons elected to membership therein either on original petition or petition for restoration, and all petitioners for the degrees, duly elected therein, on receiving the degree of Master Mason, either in the Lodge or by its request; who have not lost membership by withdrawal, (dimitting) striking from the roll, indefinite suspension, expulsion or death.

Sec. 14. Any member, except the Master and Wardens, whose dues are paid to date of application, and against whom no charges are pending, shall be granted a dimit, upon making written application therefor at a stated meeting; whereupon his membership immediately ceases, and he shall be reported as withdrawn.

Sec. 15. It shall be the duty of all members to respect the name and exalt the honor of God—the Supreme Architect of the Universe—to obey his revealed will as contained in the Holy Bible; to do unto others as we would have others do to us; to avoid all iregularity and intemperance; to aid a brother in the hour of difficulty, console him in grief, relieve him in distress and counsel him when going astray; to obey the by-laws and resolutions of this Lodge; to support and obey the Constitution, Laws and Edicts of the Grand Lodge of A. F. & A. M. of Minnesota, and to see that none of the Ancient Landmarks of Freemasonry are removed or overthrown

THE OFFICERS, THEIR ELECTION AND DUTIES.

Sec. 16. The elective officers of this Lodge are Master (whose title is Worshipful), Senior Warden, Junior Warden, Treasurer, and Secretary, who shall be elected annually by ballot, at the ———— stated meeting in the month of ————. A majority of all the votes cast shall be necessary to a choice. Blank votes shall not be counted. The Master must first have served a term as Warden in this or some other Lodge. Electioneering for office is positively prohibited.

Sec. 17. The Master immediately after his installation, shall appoint the following officers: Senior Deacon, Junior Deacon, Senior Steward, Junior Steward and Tyler. He may also appoint a Chaplain, Marshal and Organist, whose duties will correspond with their titles.

Sec. 18. The officers shall be installed on the evening of election, or on or before the next stated meeting, if practicable, and shall hold their offices until their successors are installed. No officer can be installed by proxy.

Sec. 19. An elective officer cannot resign during his term.

Sec. 20. In case of vacancy in any office, except of Master and Wardens, by death or otherwise, the Master shall appoint some member to fill the vacancy until the next annual election, unless in the case of Treasurer or Secretary, the Lodge directs an immediate election.

Sec. 21. The Master shall be the chief executive officer of the Lodge, shall when present preside at its meetings and open and close the same in form, enforce a due observance of these by-laws, the Constitution, Laws and Edicts of the Grand Lodge of A. F. & A. M. of Minnesota and the Ancient Landmarks of Freemasonry; preserve the charter of the Lodge with unfailing care and deliver it to his successor, or to the Grand Lodge or Grand Master, when demanded; see that all the officers perform their respective duties, appoint all committees and officers not otherwise provided for; inspect and announce the result of all balloting and votes; give Masonic instruction at every meeting; represent the Lodge with the Senior and Junior Wardens at the communications of the Grand Lodge; see that all unmasonic conduct that comes to his notice be faithfully dealt with, and fair trials granted; preside at the burial service of deceased Master Masons when buried by the Lodge; convene the Lodge in special meetings when necessary; see that worthy visiting brethren have courteous attention; install his successor; draw all orders on the Treasurer with consent of the Lodge; decide all questions

of order subject to an appeal to the Grand Master or Grand Lodge, and perform such other duties as may be required of him by the usages of Masonry, properly devolving upon his office.

Sec. 22. In the absence of, vacancy in the office, or inability of the Master, the Senior Warden and Junior Warden, in the order named, shall succeed to his prerogatives and duties for all purposes. In the absence of the Master and Wardens, the Lodge may be opened by one of its Past Masters. The Senior Warden shall have charge of the Craft during the hours of labor, and the Junior Warden during the hours of refreshment. They shall, with the Master, represent the Lodge at Grand Lodge, when practicable.

Sec. 23. The Treasurer shall receive all moneys from the Secretary, giving his receipt therefor, keep an accurate account of the same, and pay them out only on the order of the Master with the consent of the Lodge, on an order signed by the Master and Secretary and endorsed by the person in whose favor drawn. He may by direction of the Lodge loan out its funds or place the same in some authorized bank at lawful interest, in the name of the Lodge. He shall before receiving any Lodge funds, file with the Master a bond acceptable to the finance committee in the sum of $———— conditioned on the faithful performance of the duties of his office, and at the end of his term or oftener, if required, submit an accurate report of all receipts and disbursements. When the bond of his successor has been filed and accepted, he shall turn over to him all funds, books, vouchers and other property of the Lodge in his possession.

Sec. 24. The Secretary shall keep accurate minutes of all proceedings of the Lodge proper to be written; receive all moneys due the Lodge and promptly pay them over to the Treasurer, taking his receipt for the same; keep a cash account of all receipts, and of funds paid the Treasurer; keep a ledger account with each member and with such matters as Grand Lodge dues, rent, room expenses, etc.; make out and forward to the Grand Secretary before January 2d of each year, correct returns of gains and losses in Lodge membership, with the Grand Lodge fees and dues; keep the seal of the Lodge and affix it with his signature to the annual returns, certificates, dimits, diplomas and reports required of him by this Lodge or the Grand Lodge; conduct the Lodge correspondence; report promptly to the Grand Secretary the names of members suspended or expelled, and send him a certified transcript of all proceedings had at any trial by the Lodge, when so required. He shall also

keep the register of the Lodge properly posted; keep a visitor's book and one in which shall be written these by-laws and amendments thereto for the members to sign, and keep a book of Masonic biography for recording all important facts in the Masonic history of each member. It shall be his duty to furnish the chairman of every committee with the names of his associates and a memorandum of the subjects referred to them; to notify candidates of their election; to notify members in arrears for dues to pay same; to notify or summons the members to attend any meeting when so required by the Master; to record in the minutes the items of receipts since last meeting and from whom received; to read the minutes of each meeting of the Lodge before it is closed; to safely preserve all petitions, reports, and business documents; also to keep on his desk for reference a copy of the Masonic Code of Minnesota; and a file of the Grand Lodge proceedings; at the end of his term or oftener, if required, to submit a correct report of all funds received and paid to the Treasurer; of orders drawn on him, and of sums due the Lodge and from whom. He shall promptly deliver to his successor all books, papers and other property in his possession, belonging to the Lodge.

Sec. 25. The Senior Deacon shall act as the proxy of the Master in the active duties of the Lodge, give fraternal attention to visitors, and conduct candidates.

Sec. 26. The Junior Deacon shall act as the proxy of the Senior Warden in the active duties of the Lodge, and see that the Lodge is duly tyled.

Sec. 27. The Stewards shall assist the Senior Deacon in the discharge of his duties, and in the preparation of candidates, and provide refreshments for the comfort of the brethren when so required.

Sec. 28. The Tyler shall take proper care of and keep clean the jewels, aprons, furniture, paraphernalia and other Lodge room property; open and close the Lodge rooms and have them properly cleaned, warmed, lighted and ventilated; and tyle the Lodge at all meetings. He shall serve notices and summonses when required by the Master; allow none to enter the Lodge while open unless properly clothed, and otherwise be subject to the Master's direct orders.

Sec. 29. In addition to the duties enumerated, the several officers shall perform such other duties as the usages of Masonry may require or as the Master may direct.

Sec. 30. Each officer is expected to attend every meeting of the Lodge, and all meetings for instruction which the

Master may appoint, unless necessarily prevented, and to take pains that his office is filled with dignity and honor.

Sec. 31. Due respect and obedience shall be paid by the members to the various officers according to their respective rank and station.

PETITIONS, BALLOTING AND ADVANCEMENT.

Sec. 32. A petitioner for the degrees of Craft Masonry, or any of them, must have been a resident within the jurisdiction of the Lodge for one year next preceding his application, unless a waiver has been procured from the Lodge having jurisdiction.

Sec. 33. His petition must be presented in writing, be signed by himself with his full name, be recommended by two members of the Lodge, and be accompanied by the required fee. It must state his age, occupation, birthplace (town and state), residence and length of same, and whether he has ever applied to, or been rejected by any Masonic Lodge; and if so, when and where.

Sec. 34. The previous residence of one year within the jurisdiction of the Lodge is not required of a non-affiliate applying for membership, nor is any fee to be charged for joining, but in addition to the requirements named above, his petition must state the name, number and location of the Lodge he first belonged to, and also of the one of which he was last a member, and a dimit or its equivalent from the latter must accompany his petition; to be cancelled if elected, and returned intact if rejected.

Sec. 35. When a petition has been read by the Secretary, if the Lodge has jurisdiction, it shall be referred at once to a committee of three members, who shall make a thorough examination into the physical, intellectual, moral and social qualifications of the applicant, and report thereon at the next stated meeting, unless for good cause further time be granted.

Sec. 36. The committee having reported, a secret ballot shall be taken the same evening—separately on each petition—whether the report be favorable or unfavorable, every member present being required to vote. But one ballot shall be taken for all three degrees. A unanimous vote is necessary to elect.

Sec. 37. Only the Master and Wardens shall inspect the ballot. Should but one black ball or cube appear, the Master at his discretion may immediately order a second ballot, before any member retires, when if it still appears, or

when two negative votes appear at the first ballot, he shall declare the candidate rejected.

Sec. 38. An applicant for membership shall not be present during the time that the Lodge is balloting upon his petition.

Sec. 39. The petition of a rejected candidate for the degrees shall not be renewed until after the lapse of six months, but a rejected petition for membership may be renewed at any stated meeting; new petitions to be used in either case.

Sec. 40. No brother shall make known to any person or to the Lodge, or be questioned how he voted, nor shall the Master permit any remarks on the subject to be made after a rejection.

Sec. 41. After a petition, properly before the Lodge, has been referred to the committee, it cannot be withdrawn except after a favorable report, and then only by unanimous consent.

Sec. 42. A petitioner for the mysteries of Masonry must have faith in God, hope in immortality and charity toward all mankind. He must also be twenty-one years of age, of sound mind, intelligent and fairly educated, not deformed or dismembered in body, and possess a good moral character. No person shall be eligible to either initiation or membership, who uses intoxicating drinks to excess or deals in the same, is in the habit of profaning the name of Deity, or is guilty of gambling or such other immoral conduct as will bring the Fraternity into disrepute.

FINANCIAL.

Sec. 43. The fees of the three degrees shall be ———— dollars, to be divided and paid as follows:

To accompany petition .....$.....
Before conferring the degree of Entered Apprentice.$.....
Before conferring the degrees of Fellow Craft.....$.....
Before conferring the degree of Master Mason.....$.....

Sec. 44. All fees must be paid in cash, in advance of receiving the degree, nor shall any portion of the fees be remitted for any cause. In case of rejection, the fee accompanying the petition shall be returned by the Secretary.

Sec. 45. In case a petitioner who has been initiated in another Lodge, and over whom jurisdiction is waived, is elected in this Lodge to receive the degree of Fellow Craft and Master Mason, or if a Fellow Craft, the degree of Master Mason alone; the fees to be charged him for each of said

degrees shall be at least one-third of the fees charged in this Lodge for all three degrees, the same to accompany his petition.

Sec. 46. Dues shall be charged each member of this Lodge from date of raising, or joining by dimit, to date of termination of membership, at the rate of ———— dollars per annum. The regular dues shall be charged for each calendar year, and shall be paid semi-annually, one-half in January and the other half in July, or annually in January if preferred.

Sec. 47. Any member over two years in arrears for dues, may be stricken from the roll in the manner prescribed by the Grand Lodge.

Sec. 48. The Lodge for satisfactory reasons may remit the dues of any member at any stated meeting, by a two-thirds vote of the members present.

Sec. 49. In compensation for their services the Secretary shall receive ————, and the Tyler ———— for each Lodge meeting held; payable semi-annually.

Sec. 50. The committee on charity shall have power to draw upon the Treasurer, through the Master, for any sum not exceeding ———— dollars at one time, to bestow upon a needy brother, his widow or orphan children, reporting the facts at the next stated meeting.

COMMITTEES.

Sec. 51. The Master at the beginning of his term of office shall appoint a Finance Committee of three members, who shall examine and audit all bills, accounts and claims against the Lodge before the same are paid; provided, that current bills not exceeding ten dollars well known to be correct, and duly authorized liabilities for rent, and services, and Grand Lodge dues, may be paid without reference to said committee. They shall from time to time, if deemed necessary, examine the books and papers of the Treasurer and Secretary, and at the annual meeting for election of officers, and oftener if required, submit to the Lodge, a full and correct report of its financial condition.

Sec. 52. The Master and Wardens shall be a committee on charity. They shall take such measures in assisting needy brethren, in employing nurses to wait upon the sick, and in the burial of the dead, as any sudden contingency may demand.

Sec. 53. Special committees may be appointed upon any item of business, and shall consist of as many members as

the Lodge may think proper. Unless otherwise ordered, they shall report at the next stated meeting.

Sec. 54. All committees shall feel bound in honor to give patient and diligent attention to the business entrusted to them, and report their conclusions to the Lodge without fear or favor.

OFFENSES, DISCIPLINE, TRIALS.

Sec. 55. An offense in Masonry is an act, or omission to act, which violates any clause of these by-laws, any Constitutional Rule or Edict of the Grand Lodge, any requisition of the unwritten law of Masonry, any law of the land or any law of God. The Ten Commandments constitute the Divine law to which Freemasons are particularly subject. The vices of intemperance, profanity, Sabbath-breaking, evil-speaking, licentiousness and gambling are specially interdicted as unmasonic. Non-payment of dues, divulging the transactions of the Lodge to any person except a member thereof, violating the secrecy of the ballot-box or of the Lodge, rude behavior within the Lodge, neglect of family and neighborhood duties, and refusing obedience to a Lodge summons are also declared unmasonic.

Sec. 56. All Masons, living within the jurisdiction of the Lodge, are subject to its disciplinary powers, but no penalty shall be inflicted until after a fair trial and examination of evidence.

Sec. 57. The only penalties recognized aside from striking from the roll for non-payment of dues, are reprimand, suspension (definite or indefinite), and expulsion, and these shall only be inflicted, when adjudged proper, in accordance with the laws of the Grand Lodge.

SICKNESS.

Sec. 58. It shall be the duty of every member to report to the Master or Lodge, the name of any brother whom they know to be sick.

Sec. 59. It shall be the duty of the Master or one of the Wardens to visit such brother, and if he deem it necessary or the sick brother request it, one or two members shall be detailed to sit up with him each night. Other watchers, aids or nurses may also be provided that none may suffer from neglect.

VOTING.

Sec. 60. Every member in good standing is entitled to

one vote. A majority of all votes shall decide, except as elsewhere provided. (For method of voting see Code.)

VISITORS.

Sec. 61. No visitor shall be admitted into this Lodge until he has been lawfully vouched for, or has given satisfactory evidence of his good standing in some regular Masonic Lodge.

Sec. 62. Non-affiliates, after a residence in the jurisdiction six months, and brethren stricken from the roll, are debarred from visiting this Lodge, or joining in any Masonic procession.

AMENDMENTS.

Sec. 63. No by-law of this Lodge, or any portion thereof, can be temporarily suspended for any cause, except as provided herein.

Sec. 64. Any action of the Grand Lodge, affecting any of these by-laws, shall be considered an amendment thereto from the date thereof, without formal action by the Lodge.

Sec. 65. The whole of these by-laws, or any portion thereof, may be amended, or others substituted in their stead, at any stated meeting; provided, that such amendments or substitutes shall be proposed in writing at a stated meeting, read in open Lodge, and laid over until the next stated meeting before a vote shall be taken on their adoption, and, if then adopted by a vote of two-thirds of the members present, they shall take effect when approved by the Grand Master.

Approved ——————, 19——

_____,

Grand Master.

CHAPTER XV.

FORM FOR RECORDING PROCEEDINGS OF MASONIC LODGES.

[Compiled in 1896, by Thomas Montgomery, Grand Secretary.]

DEAR BROTHER SECRETARY:

Your office is in many respects the most important in the Lodge. Your responsibility is great. The Master will fail in his efforts to build up the Lodge unless he has an efficient Secretary. Keeping the minutes of the meetings is a small part of your duties, but a very important part. The annexed form is intended only as a guide, but the phraseology should be closely followed, as in great part it conforms to existing law and usage. Read it over and over, so as to become accustomed to the language. Do not attempt to abbreviate. You ought to have a book large enough to last for years, and take great pride in having the minutes neatly written therein. Very few can do this at the meetings, but at every stated meeting the minutes of the last stated and all intervening meetings should be read from the book, and not from slips of paper. Make it a rule to enter in your convenience book, each evening, every fact pertaining to petitioners, including degrees conferred, and in your register every change in membership, either of gain or loss, inserting dates in proper columns. Perhaps your most important duty is the collection of dues. There need be few stricken from the roll if the Secretary is faithful and diligent in this duty. A polite personal request annually, or oftener if necessary, will generally secure the money. It is so much easier to pay for only one year than for two or more. The importance of promptness in forwarding your annual returns to the Grand Secretary as early as January 2d is annually brought to your attention, and for the most part complied with, for which you have his thanks. Wishing you success in your work and hoping these suggestions and aids will prove mutually beneficial, I am, fraternally yours,

THOMAS MONTGOMERY,
Grand Secretary.

Hall of.....Lodge, No....., A.·. F.·. and A.·. M.·., ...Minn., ... A. D. 190..., A.·. L.·. 590...

125th Meeting.

A stated meeting[1] was held at above time and place.

OFFICERS PRESENT.[2]

Bro. A—— B——, ...Worshipful Master
Bro. C—— D——, ...Senior Warden
Bro. E—— F——, ...Junior Warden
Bro. G—— H——, ...Treasurer
Bro. I—— J——, ... Secretary
Bro. K—— L——, ... Senior Deacon
Bro. M—— N——, ...Junior Deacon
Bro. O—— P——, ...Senior Steward
Bro. Q—— R——, ...Junior Steward
Bro. S—— T——, ...Tyler

MEMBERS PRESENT.[3]

Bros. A—— B——, C—— D——, E—— F——, G—— H——, etc.

VISITING BRETHREN.[3]

Bro. A—— B——, of.....Lodge No...., N. Y.; Bro. C—— D—— of.....Lodge No..., Wis., etc.

Master Mason Lodge.

The Lodge was opened in form [4], at .. p.m. on the third degree.

Minutes Read.

The minutes of the last stated meeting (and of the special of.....and.....) were read for information (add, "and approved," if not approved before) [5].

Letter Read.

A communication from..... was read and.....

Petition of A— B— for Degrees.

The petition of A—— B—— (full name[6]), age ...; occupation.....; born in..... .., State of .....; residence,.....; for the mysteries of Masonry, accompanied by the required fee

and recommended by Bros. A—— B—— and C—— D—, was read and referred to a committee consisting of Bros. E—— F——, G—— H——, and I—— J——.

Petition of A—B— for Membership.

The petition for membership of Bro. A—— B——, accompanied by his dimit[7] from..... Lodge, No..., of.....N. Y.; and recommended by, etc. (same as last).

Petition of A—B— for Restoration.

The petition for restoration to membership of Bro. A—— B——, who had been stricken from the roll of this lodge, accompanied by receipt for all arrears of dues, and recommended by Bros. ——, etc. (same as before).

Report on A—B— Elected.

The report of the committee on the petition of A—— B—— for the mysteries of Masonry (or membership) was read, whereupon the ballots were spread, and he was declared duly elected (or rejected).

Further Time.

The committee on the petition of A—— B—— for the mysteries of Masonry (or Bro. C—— D—— for membership) asked for further time, which was granted.

Bills Approved.

The following bills referred to the Finance Committee, were reported by them correct, and, on motion, were ordered paid.

Bill of A—— B—— for.....$...., etc.

Report on Charity.

The Committee on Charity reported that they had investigated the case of Bro. A—— B—— (or of Mrs..... widow of Bro. C—— D——), referred to them, and found him (or her, or family) in indigent circumstances, and recommended that $.... be appropriated for his (or her) relief (to be disbursed by them). Report adopted, and a warrant for same ordered to be drawn.

Charity Cases.

The Committee on Charity reported, that, since the last stated meeting, they had drawn from the Treasurer $...., as authorized by the by-laws, for the relief of Bro. A—— B—— (or

Bro. C—— D—— of..... Lodge, No...., of ....., N. Y., or the widow of Bro. E—— F——), the case being urgent, which action was approved; or, that they had advanced $.... for the relief of, etc., and asked that it be refunded by an order on the Treasurer. On motion, it was so ordered.

C— D— Ill.

Bro. A—— B—— announced that Bro. C—— D—— was dangerously ill, and required watchers. The Master called for volunteers to sit up with the brother, and several brethren arranged to do so.

Difficulty Adjusted.

The special committee to whom was referred the alleged difficulty between two brethren of this Lodge reported, that, through their efforts a reconciliation had been effected. (Or that they had been unable to effect a reconciliation, and recommended that the Junior Warden be instructed to prefer charges against Bro. A—— B—— for unmasonic conduct. Report adopted.

Delinquents on Dues.

The Secretary reported the following brethren in arrears for dues for over two years. (Insert names). Notice was given that at the next stated meeting a motion would be made to strike their names from the roll, for non-payment of dues for over two years. The Secretary was ordered to immediately notify each of the above-named brethren by mail of the proposed action.

Notices Sent.

The Secretary reported that notice had been mailed to the members in arrears for dues, as ordered at the last stated meeting, except to Bro. C—— H——, whose residence was unknown, and that the following brethren had since then paid all arrears of dues, viz., Bros. A—— B——, C—— D——, etc.

Dues Remitted.

Bro. S—— T—— made a verbal (or sent a written) statement, explaining his inability to pay at present. On motion, his dues were remitted (or he was given further time).

E— F— Stricken From Roll.

On motion.[8] Bro. E—— F—— was stricken from the roll for non-payment of dues, he being more than two years in arrears.

Bro. A— B— Dimitted.

Bro. A—— B—— stated in writing (or verbally) his desire to withdraw from membership, and asked for a dimit. His dues being paid to date, the Worshipful Master declared him withdrawn, and ordered a dimit to be issued as requested.

Annual Report of Finance Committee.

The Finance Committe presented their annual report, which was read and ordered placed on file. The following is a summary:

Resolution of J— H—.

Bro. J—— H—— offered the following resolution:

Resolved, etc. Bro. C—— D—— moved to amend by inserting.....; or striking out .....; or striking out and inserting..... Amendment adopted (or rejected). Resolution adopted (as amended); or rejected; or referred to a special or standing committee; or laid on the table; or consideration postponed for a definite period.

Motion of J—— R——

On motion of Bro. J—— P—— it was ordered, that, etc.

Charges Against Bro. P— R—.

Bro. W—— M——, Junior Warden, presented the following charges and specifications against Bro. P—— R——, to-wit: .....

Committee on Charges.

The Worshipful Master, deeming them regular in form and constituting a Masonic offense, appointed Bros. A—— B——, C—— D——, and E—— F—— a committee to investigate said charges, and report the evidence pro and con to the Lodge; and ordered that a copy of the charges be given the accused.

Report on Charges.

The committee appointed to take evidence in the matter of charges against Bro. P—— R—— submitted a full record of ther proceedings (and also some oral evidence not proper to be written).

Vote on Guilt.

The members of the Lodge having been duly notified to attend this meeting for the trial of Bro. P—— R——, and a majority of the resident

members being present, the report of the committee was read and duly considered, together with the arguments in the case. The accused retired, and the roll being called separately on each charge and specification, the Lodge found the accused as follows:

Of the first specification, (guilty).
Of the second specification, (not guilty).
Of the third specification, (guilty).
Of the charge, (guilty).

Indefinitely Suspended.

The Lodge then proceeded to ballot on the degree of punishment, resulting in the accused, Bro. P—— R——, being indefinitely suspended from all the rights and privileges of Masonry by a two-thirds vote. The secretary was directed to certify the fact to the Grand Secretary.[9]

Summons to Bro. J— H—.

Bro. J—— H—— having failed to appear in answer to a summons, and not having assigned any reason, the Secretary was ordered to issue a summons to the brother to appear at the next stated meeting and show cause why he should not be disciplined for disobedience to a Lodge summons.

Annual Election.

This being the time for the annual election of officers, the Worshipful Master appointed as tellers, Bros. A—— B—— and C—— D——. Ballots were ordered, resulting in the election of the following brethren.

Called Off.

The Lodge was called from labor to refreshment.

CONFERRING DEGREES.

Entered Apprentice Lodge Opened.

The Lodge was opened in form on the first degree.

C— D— Initiated.

Mr. C—— D—— having complied with our by laws, was introduced and initiated in due form

G— H— Examined in First Degree.

Bro. G—— H—— was examined as to his proficiency in the first degree.

Called Off.

The Lodge was called from labor to refreshment.

Fellow Craft Lodge Opened.

The Lodge was opened in form on the second degree.

G— H— Passed.

Bro. G—— H—— having complied with our by-laws, and having passed a satisfactory examination in open Lodge as to his proficiency in the preceding degree, was introduced and passed to the degree of a Fellow Craft in due form.

L— M— Examined in Second Degree.

Bro. L—— M—— was examined as to his proficiency in the second degree.

Called Off.

The Lodge was called from labor to refreshment.

Called to Labor on Third Degree.

The Lodge was called from refreshment to labor on the third degree.

L— M— Raised.

Bro. L—— M—— having complied with our by-laws, and having passed a satisfactory examination in open Lodge as to his proficiency in the preceding degree, was introduced and raised to the sublime degree of Master Mason in due form.

Minutes Read.

Minutes of this meeting read and approved.

Closed.

No further business appearing, the Lodge was closed in form at .... p. m., peace and harmony prevailing.[10]

RECEIPTS OF THE EVENING.[11]

Receipts.

Fee for degree of Entered Apprentice from Bro. .... $....
Fee for degree of Fellow Craft from Bro.. ....
Fee for degree of Master Mason from Bro.. ....
Dues—Bro. A—— B——, $....; Bro. C—— D——, $....; Bro. E—— F——, $.... etc ....

Total receipts..... ....

Attest:
T—— M——,
Secretary.

L—— M——,
Master.

1. Meetings (technically termed communications) are "stated" when held at the time fixed in the by-laws. All others are "special,' and are called by the Master.

2. If a brother is acting for an absent officer, write "as" before the title. If there are other officers, as Chaplain, Marshal, Organist, note their attendance as such.

3. Enter the names of all present, except where the attendance is very large; in which case, after naming a few leading members, add "and about ——— others." If the Grand Master or an elective Grand Officer or a distinguished Mason from abroad visits the Lodge, state the particulars of his reception and make note of remarks made.

4. When the Master, or a Warden, or a Past Master presides, the Lodge is said to be opened "in form:" when the Deputy Grand Master, a Grand Warden, or the Grand Master's proxy presides, it is said to be opened in "due form," and when the Grand Master presides, it is said to be opened in "ample form."

5. The minutes of each meeting in substance should be read at the close, corrected if necessary, and duly approved. Then, if kept on loose paper, the Secretary should, before the next stated meeting, write them up neatly and correctly in the minute book, following these forms where applicable. At the next stated meeting they will be read for information, corrected if found inaccurate, and signed by the Master.

6. Initials will not answer; fill all other blanks, age, etc.

7. Dimits should always accompany petitions for membership, and be kept on file if the brother is elected.

8. A separate motion and vote must be had in each case. Striking from the roll is the only penalty for non-payment of dues. A majority vote sufficient.

9. The above to be modified to conform to the facts. Lodges U.·. D.·. cannot try a brother.

10. The closing of a Lodge of Master Masons closes either or both of the Lodges of the other degrees previously opened and called off, although instead of being called to refreshment they may be regularly closed if desired. The opening of a Lodge of Master Masons does not, however, open either of the other Lodges, nor can they be called to labor without first being regularly opened.

11. Includes all receipts since last meeting.

CHAPTER XVI.

FORMS.

FORM OF CHARGES.

To the W.·. Master, Wardens and Brethren of ———— Lodge, No. ——, of ————, Minn.:

Brother A. B., a Master Mason (or F. C. or E. A.) of (here state his membership, if any; residence, and Masonic standing) is hereby charged with unmasonic conduct, in this, viz.:

Specification 1. That the said A. B. having been regularly summoned in writing, at ————, Minn., as follows: (insert copy of summons), and said summons having been duly served upon the said Bro. A. B. on the ——— day of ——19——, he did neglect, refuse and fail to obey the same.

Specification 2. That the said A. B. on the ——— day of ——19——, at the town (village or city) of ————, in the county of ————, state of Minnesota, did violently assault and strike Bro. C. D.

Specification 3. That the said A. B. on the day, and at the place aforesaid, did speak and use towards the said Bro. C. D. the following scandalous and insulting language, to-wit: (here give the words used.)

Specification 4. That the said A. B. on the ——— day of ——19——, at ————, in the county of ————, state of Minnesota, was in a state of gross intoxication, from the intemperate use of spirituous and intoxicating liquors.

Specification 5. That the said A. B. on the ——— day of ——19——, at ————, in the county of ————, state of Minnesota, and for a long time previous thereto, to-wit: for —— years last past, and at divers other places in said county and state, notwithstanding the frequent warnings and admonitions of the officers and brethren of this Lodge, was addicted to the excessive use of intoxicating liquors, and to the evil habit of frequent and gross intoxication and drunkenness.

Specification 6. That the said A. B. on the ——— day of ——19——, at ————, in the county of ————, state of Minnesota, did wilfully steal and take away from Bro. C. D. (or Mr. C. D.) of ————, ten dollars in money (or other property, describing it.)

All of which acts of the said A. B. were in violation of his duties and obligations as a Mason, and to the injury of the said C. D., as well as to the scandal and disgrace of the Masonic Fraternity; wherefore it is demanded that the said A. B. be put upon trial therefor, and dealt with according to Masonic law and usage.

Dated at ————, Minn., this ——— day of ——19——.

————————————,
Junior Warden.
(Or accuser.)

Witnesses: ————————————
————————————

A specification should be made for each separate offense, and time, place, and other particulars clearly stated with reasonable certainty.

PETITION FOR DISPENSATION FOR A NEW LODGE.

To the M.·. W.·. Grand Master of Masons of Minnesota:

We, the subscribers, respectfully represent: that we are Master Masons in good standing in our respective Lodges, or hold dimits from our former Lodges; that having the prosperity of the Fraternity at heart, we are willing to exert our best endeavors to promote and diffuse the genuine principles of Freemasonry, and therefore pray for a Dispensation empowering us to form and open a new Lodge at ————, in the county of ————, to be named ———— Lodge, therein to discharge the duties of Masonry in a constitutional manner.

The place named is ——— miles distant from the nearest Lodge, and has a population of about ————. We can secure a suitable hall and agree to fully furnish the same with the necessary furniture and paraphernalia without delay. We are certain of obtaining several petitions for the degrees, from first-class men, in the near future; and are confident of our ability to build up and sustain a prosperous and harmonious Lodge.

We forward herewith our dimits, or receipts for dues up to Dec. 31, next; the fee of $20, and the recommendation of the nearest Lodge.

We recommend for Master, Brother ————, for Senior Warden, Brother ————, and for Junior Warden, Brother ————; and should our petition be granted, we promise a strict compliance with the orders of the Grand Master, and the requirements of Masonic law and usage.

Dated at ————, this ——— day of ——, 19——.

Names.	Lodge.	No.	Location.	State.

This is to certify that at a stated meeting of ———— Lodge, No. ———, A.·. F.·. & A.·. M.·., held at ———— Minn., on the ——— day of ——19——, the Lodge voted to recommend the within petition of certain brethren for the formation of a new Lodge at ————, Minn.

(Seal) ————————, Secretary.

Instructions. The petition must be signed by seven or more Master Masons. From twelve to twenty signatures will give it greater weight. Each petitioner must give the name, number, and location of his Lodge, or the Lodge last a member of. The petition must be sent to the Grand Secretary at St. Paul, accompanied by the fee of $20; the dimits of the petitioners, or their receipts for dues to Dec. 31 of the current year, and, if possible, the recommendation of the nearest Lodge and the District Deputy Grand Master.

With it should also be sent full information on the following points. The ability of those named as Master and Wardens, to confer the degrees properly and to successfully conduct the affairs of a Lodge. That a safe and suitable hall can be secured. The financial ability to furnish said hall decently and to provide the necessary Lodge furniture and paraphernalia: that the population tributary is sufficiently large and prosperous, and of such a class as to furnish enough material of proper quality to enable the Lodge to steadily increase in membership; that the place is not so near an existing Lodge as to seriously weaken the same or retard its growth. The petition will be laid before the Grand Master, who will decide whether to grant the same or not. If he decides adversely, the fee, dimits, and receipts will be returned. If he orders a dispensation to issue, the Grand Secretary will forward it to the Master named therein, who will proceed at once to secure a hall, obtain the necessary supplies; and when ready, convene the petitioners and open his Lodge. The Grand Master may, however, order it sent to the D. D. Grand Master or some other competent brother, who after previous notice to the Master, will proceed to the place named, and assist in starting the new Lodge in a proper manner. At the first meeting, a Lodge of Master Masons will be opened in form, the dispensation read and recorded, the other officers appointed by the Master, nights of stated meetings, chosen, the fees for the degrees fixed, a hall committee appointed, and petitions, if any, read and referred. Minutes of each meeting are to be carefully kept, also a record of the meet-

ings preliminary to the first stated meeting, and the Minute Book sent to the Grand Secretary, and the dispensation returned before the next Annual Communication of the Grand Lodge. A Return must also be sent him, showing work done, and with it a remittance of $1.00 for each degree conferred, and $25 additional as charter fee. The officers are not to be installed, nor can the Lodge be represented in Grand Lodge. Although Lodges U. D. cannot adopt by-laws, yet the model code of Lodge by-laws may be followed as a guide, so far as applicable. Lodges U. D. have the same jurisdiction as chartered Lodges, but they cannot receive petitions of non-affiliates. Lodge dues are not usually charged. Should a charter be granted, only those petitioners who file dimits with the Grand Secretary, and the brethren raised in the Lodge, are entitled to be enrolled as charter members, and no meeting must be held until the new Lodge is duly constituted, the charter delivered, and the officers installed.

PETITION FOR THE DEGREES.

————, Minn., ———, 19——.

To the W.·. Master, Wardens and Brethren of ————
Lodge, No ———, A.·. F.·. & A.·. M.·., of————Minn.

Having long entertained a favorable opinion of your Ancient and Honorable Institution, I freely and voluntarily offer myself as a candidate for the mysteries of Masonry, and for membership in your Lodge, if found worthy.

Should my petition be granted, I promise to strictly conform to the requirements of your by-laws and the established customs and usages of the Fraternity.

I have never been rejected by any other Lodge, except ———— Lodge, No. ———, at ————, state of ————, in the year 18———.

I was born ————, 18——, in ————, state of ————: my residence for the last twelve months has been————, Minn., and my occupation is that of————
(Give No. and street if in large city.)

Recommended by:

Bro. ————

Bro. ————

————————————
(Signature, Christian name in full.)

Fee with petition, $———.

(To be endorsed on fold of back.)

PETITION FOR DEGREES.

Name ————————————————
Received ————————, 19———.
Fee paid Secretary, $———.
Recommended by Brothers ————————————,
————————————,

Committee.
Bro. ————————————
Bro. ————————————
Bro. ————————————

REPORT OF COMMITTEE.

We report ———— favorably on within petition.
————————————,
————————————,
————————————,
Committee.

Elected ————————, 19——.
Rejected ————————, 19——.

PETITION FOR MEMBERSHIP.

————————, Minn., ————————, 19——.

To the W.·. Master, Wardens and Brethren of ————————
Lodge, No. ———, A.·. F.·. & A.·. M.·., of ————, Minn.:

Being a non-affiliated Master Mason, and desirous of again assuming the duties and responsibilities of active Lodge membership, I respectfully pray to be admitted a member of your Lodge, if found worthy. Should my petition be granted, I promise to strictly conform to the requirements of your by-laws, and the established customs and usages of the Fraternity. I submit herewith my dimit from ———————— Lodge, No. ———, of ————————, state of ————————.

I was born ————————, 18———, in ————————, state of ————————; my residence is ————————————————
(Give No. and street if in large city.)
Minn., and my occupation is that of ————————. I was initiated ————————, 18——, passed ————————, 18——, and raised ————————, 18——, in ———————— Lodge, No. ———, of ————————, state of ————————.

Recommended by:
Bro. ————————,
Bro. ————————.

————————————————
(Signature, Christian name in full.)

(Endorsed on fold of back, substantially as on petition for degrees.)

PETITION FOR RESTORATION TO MEMBERSHIP.

————————, Minn., ————————, 19——.

To the W.·. Master, Wardens and Brethren of ————————
Lodge, No. ———, A.·. F.·. & A.·. M.·., of ————————, Minn.:

Having been stricken from the roll of your Lodge, for non-payment of dues, on the ———— day of ————————, 18——, and having paid in full the amount due the Lodge up to that date, I respectfully pray (*for a certificate stating that I am a non-affiliate and clear on the books of your Lodge.) to be restored to membership, if found worthy. Should my petition be granted, I promise to strictly conform to the requirements of your by-laws, and the established customs and usages of the Fraternity.

Recommended by:
Bro. ————————————
Bro. ————————————

————————————————
(Full signature.)

(Endorsement similar to last.)

CERTIFICATE LAST REFERRED TO.

Hall of ———————— Lodge, No. ———, A.·. F.·. & A.·. M.
————————, Minn., ————————, ——19——

This is to certify that Brother ————————, who was stricken from the roll of this Lodge on the ———— day of ————, 18——, for non-payment of dues, having paid in full the amount due the Lodge up to that date, is now a non-affiliate Master Mason and clear of the books of this Lodge.

(Lodge Seal.) ————————————,
Master.

Attest:
————————————, Secretary.

* To be substituted for what follows, if the brother does not wish to apply for restoration.

PETITION FOR DIMIT.

————, Minn., ————, 19——.

To the W.·. Master, Wardens and Brethren of ———— Lodge, No. ———, A.·. F.·. & A.·. M.·., of ————, Minn.:

Having decided to withdraw my membership from your Lodge, I hereby respectfully apply for a Dimit. My dues are fully paid to date, and I know of no charges pending against me, or any cause for same.

————————,
(Signature.)

DIMIT.

Hall of ———— Lodge, No. ——., A.·. F.·. & A.·. M.·.
————, Minn., ————, 19——.

To Whom It May Concern: This is to certify that our worthy Brother, ————, whose signature appears in the margin, having decided to withdraw his membership from this Lodge, and being clear of the books, is granted this *Dimit*, at his own written request. He was initiated ————, 18——, passed ————, 18——, and raised ———— 18,——, all in this Lodge (or) He joined this Lodge ————, 18——, by Dimit from ———— Lodge, No. ———, of ————, state of ————.

(Seal.) ————————,
Master.

Attest:
————————, Secretary.

PROXY.

————, Minn., ————, 19——

As ———— (W. M.; S. W.; or J. W.) of ———— Lodge No. ——, A.·. F.·. & A.·. M.·. I hereby appoint Brother ———— my proxy, to represent me at the next Annual Communication of the Grand Lodge.

————————,
Master.
(or S. W. or J. W.)

A proxy must have attained the rank of Warden, and be a member of the same Lodge as his principal.

CHAPTER XVII.

CHRONOLOGICAL INDEX.

Prepared in 1900 by Brother Thomas Montgomery, Grand Secretary.

A synopsis, in chronological order, of the most important business transacted by the M.·. W.·. Grand Lodge of A.·. F.·. & A.·. M.·. of Minnesota since its organization Feb. 24, 1853; including all laws, resolutions and approved decisions now in force or applicable, up to and including the session of January, 1900.

HISTORICAL.

The Grand Lodge was organized Feb. 24, 1853, at St. Paul. At that time there were only three Lodges in the then Territory of Minnesota, viz.: St. Johns at Stillwater, chartered by the Grand Lodge of Wisconsin as No. 39, June 5, 1852; Cataract at St. Anthony Falls, (now part of Minneapolis) chartered by the Grand Lodge of Illinois as No. 121, Oct. 5, 1852; and St. Paul at St. Paul, chartered by the Grand Lodge of Ohio as No. 223, Jan. 24, 1853. These Lodges were first organized under dispensation, as follows: St. Paul Lodge, Aug. 4, 1849; St. Johns, Oct. 12, 1850, and Cataract, Feb. 5, 1852.

A convention, composed of representatives from these Lodges, was opened at St. Paul on Wednesday evening, Feb. 23, 1853 and organized by the election of Bro. A. E. Ames, of Cataract Lodge, President, and Bro. A. T. C. Pierson, of St. Paul Lodge, Secretary. It was decided to form a Grand Lodge, and a committee to draft a Constitution was appointed. On Feb. 24, the Constitution was adopted and Grand officers elected thereunder. The convention then adjourned, and the Grand Lodge was formally opened and the Grand Officers installed, after which Grand Master A. E. Ames proclaimed the Grand Lodge of Ancient Free and Accepted Masons of Minnesota duly and legally organized. It was voted to charter and number the three Lodges as follows: St. Johns, No. 1; Cataract, No. 2; and St. Paul, No. 3. The Grand Lodge and its three subordinates were duly incorporated March 5, 1853.

From Reprint of Proceedings 1853-69.

February, 1853.

Representatives from three Lodges opened a Convention and decided to organize the Grand Lodge of Minnesota.... 3
Constitution adopted..... 9
Opening of Grand Lodge and installation of officers..... 10
Charters ordered to issue to St. Johns Lodge as No. 1; Cataract as No. 2, and St. Paul as No. 3..... 11
Copy of act of incorporation (also 1886, p. 18)..... 12

January, 1854.

ADDRESS—AMES—Hennepin organized U. D. June 21, 1853... 14
Charter granted to Hennepin No. 4 (p. 16) and Ancient Landmark No. 5..... 17
A committee of five appointed to revise the Constitution..... 20

January, 1855.

Charter granted to Shakopee No. 6..... 25
Charter refused for a new Lodge in St. Paul..... 28
Code of laws for trials adopted..... 30

January, 1856.

ADDRESS—SHERBURNE—National Convention—General Grand Lodge—Dimits—Dispensations for Lodges at Hastings, Red Wing and Winona..... 36
Charters granted to Lodges Nos. 7 and 8..... 44
Degree of Past Master—by and on whom conferred..... 45
Charter of No. 3 surrendered and accepted..... 45
New Constitution reported, eleven pages..... 45
Charter granted to a second St. Paul Lodge No. 3..... 57
Confederation of Grand Lodges declared impracticable..... 59
A General Grand Lodge favored..... 59
Mileage and per diem voted certain members..... 59
Revised Constitution adopted, subject to approval of two-thirds of the Lodges..... 59
Thanks voted Mrs. A. T. C. Pierson for work done on G. L. regalia..... 61

January, 1857.

ADDRESS—PIERSON—Proclamation made May 1, 1856, declaring the new Constitution in force—First corner-stone laid by Grand Lodge—Masonic Hall—Eleven new Lodges U. D. —Investigating committees—Advancements—Keeping the minutes 66
Charters granted Nos. 9, 10, 11, 12, 13, 14, 15..... 72
Brethren working a lodge U. D. liable for dues to their former lodges, etc.—Registry fee abolished..... 74
Petition for a German Lodge at St. Paul refused..... 77
New charters to be substituted for old ones..... 77
Charters granted Nos. 16, 17, 18..... 78
The terms "adjourned," "met by appointment," "called off for two weeks," etc., not Masonic..... 78
Committees of investigation upon petitions, instructed..... 79

January, 1858.

ADDRESS—PIERSON—Two hundred parchment charters ob-

tained—Seven new Lodges U. D.—Convention for a General Grand Lodge—The tongue—Lodge attendance..... 109
Charter granted Minneapolis No. 19, direct..... 117
Voted to place a stone in the Washington monument..... 117
Reports of trial to be sent the Grand Secretary, when an appeal is taken..... 118
Grand Lodges of Kansas, Nebraska and Canada recognized... 119
Charter granted Nos. 20, 21, 22, 23..... 121
Lodges U. D. to send in Dispensation and Minutes with Returns 121
Form adopted for installation of Grand Officers..... 122
Petition for the degrees cannot be withdrawn, except by unanimous vote, after a favorable report..... 127
Charter granted No. 24..... 127
Motion lost, to change place of meeting from St. Paul..... 127
Time of Grand Lodge meeting changed to October..... 128

October, 1858.

ADDRESS — PIERSON — Two new Lodges U. D.—Residence of applicants—General Grand Lodge—Proposed plan for same —Grand Representatives..... 191
Six months must elapse before a rejected petition for the degrees can be renewed..... 201
One year's residence in jurisdiction of Lodge enjoined on petitioners for the degrees..... 203
A Masonic Congress favored for the United States..... 203
Exchange of Grand Representatives agreed on..... 203
Charters granted Nos. 25, 26, 27, 28..... 204
Lists of non-affiliates in Minnesota to be called for..... 207
Photographs of Grand Officers presented to Grand Lodge by J. E. Martin..... 208

October, 1859.

ADDRESS — PIERSON — Three new Lodges U. D.—List of Grand Representatives appointed—North American Masonic Congress—Growth of Masonry in Minnesota..... 273
Charter of Henderson Lodge No. 13 suspended..... 279
Past Masters cut off from membership in Grand Lodge..... 279
Charter of Shakopee Lodge No. 6 suspended..... 280
North American Masonic Congress endorsed..... 280
Charters granted Nos. 29 and 30..... 283
Non-affiliates debarred from visiting after six months' residence 285

October, 1860.

ADDRESS — PIERSON — Three new Lodges U. D.—History of work and lectures—Objects of Masonry..... 350
Charters of Lodges Nos. 6, 13, 15 and 25 surrendered..... 365
Duplicate charter voted Hokah No. 17..... 366
Our laws to be interpreted by Grand Lodge officers only..... 368
Charters granted Nos. 31, 32, 33, 34, 35..... 369
Grand Master Pierson sustained in suspending 15 members of No. 5..... 374
Copy of "The Bishops' Bible" presented to Grand Lodge by Rev. John Penman..... 380

October, 1861.

ADDRESS — PIERSON — Five new Lodges U. D.—Conservators of Symbolic Masonry—Masonry in time of war..... 425

Charters granted Nos. 36, 37, 38..... 432
Removal of No. 23 from Watab to St. Cloud approved..... 433
Conservators' Association disapproved and Lodges prohibited from receiving instruction in the work, ritual or lectures from other than the constituted authorities..... 435
A Committee on Ritual appointed, to report in 1862..... 437

No Session in 1862.

October, 1863.

ADDRESS — PIERSON — Five new Lodges U. D.—Trouble in Lodges at Faribault and Northfield..... 469
Charter granted Nos. 39, 40, 41, 43, 44..... 478
Decision — Only a majority of members in the jurisdiction at the time, necessary to be present at a trial..... 478
Charters granted Nos. 39, 40, 41, 43, 44..... 478
The Grand Master only, has power to form Lodges U. D..... 479
Duties of attorneys, who are Masons, defined..... 482
Charter granted Hope No. 42, Glencoe..... 483
Arrest of charter of No. 9 approved..... 483
Pierson's Work and Lectures adopted..... 486

October, 1864.

ADDRESS — PIERSON — Five new Lodges U. D.—Opposed to Military Lodges—Northfield—Faribault—No. 27..... 521
Charters granted Nos. 45, 46, 47, 48, 49..... 529
Favors a Convention of Grand Masters to secure uniform work 529
Jurisdiction of Lodges defined..... 529
No. 27 suspended—charter of No. 9 restored..... 531
Bro. A. T. C. Pierson appointed Grand Lecturer..... 534

October, 1865.

ADDRESS — PRESCOTT — Four new Lodges—Faribault trouble—Balloting—Funerals 537
Decisions — 1. A Master-elect must take the Past Master's obligation before being installed and then only in a convocation of at least three actual Past Masters; chapter P. M. degree not recognized..... 539
2. Jurisdiction of city Lodges concurrent..... 539
3. (As amended) Lodges shall not hold more than two stated meetings in any one month..... 539
4. Assessments to replenish the Lodge treasury disapproved.. 539
5. A system of regular dues must be provided by the by-laws 539
6. A dimit should accompany a petition to join a Lodge, unless its non-production is explained..... 539
7. A brother may be tried for unmasonic conduct by the Lodge in whose jurisdiction it occurs..... 539
8. A candidate can be stopped at any stage by the objection of a brother, privately made to the Master, if he sustains the objection..... 539
Charters granted Nos. 50, 52, 53, 54..... 543
The Master of No. 21 expelled by Grand Lodge..... 545
No. 27 restored to former privileges..... 546
His "Traditions of Freemasonry" presented Grand Lodge by Bro. Pierson..... 548
Lodges U. D. have same jurisdiction as chartered Lodges.... 550
Pierson's Work and Lectures made obligatory..... 551

A new trial code adopted, and laid over..... 553
Charter granted No. 51, conditionally..... 554
New charter ordered issued to No. 8..... 555
Grand Lodge owner of two lots in Oakland Cemetery, St. Paul 555

October, 1866.

ADDRESS — PRESCOTT — Five new Lodges—Cemetery lots—Work 559
Adoption of trial code confirmed..... 562
Duplicate charters voted Nos. 11 and 41..... 563
Grand Officers allowed per diem and mileage..... 566
Charter granted No. 55..... 566
Regulations amended as to Grand Lodge Trustees..... 570

October, 1867.

ADDRESS — NASH — Twelve new Lodges—$2,292.65 contributed by our Lodges for needy brethren in the South—Visitations—Non-affiliates—Uniformity of work—Influence of Masonry 576
Landmark No. 9 sustained..... 586
Annual Communications changed to January..... 591
A brother stricken from the roll can be restored to membership, only by petition and unanimous ballot..... 591
Decisions— 1. A Lodge U. D. can neither try nor admit members. Its members are the petitioners and those raised therein 593
2. The jurisdiction of a Lodge extends half way between it and the nearest Lodge in every direction..... 593
3. The Master has no right to withdraw a petition, without the consent of the Lodge..... 594
4. A member can stop an elected candidate by objection.... 594
5. A petition not properly before the Lodge can be withdrawn 594
6. A brother stricken from the roll, need only pay to be restored, the amount due when so stricken..... 594
7. Dimits must be granted only at stated meetings—when granted, the brother ceases at once to be a member, even if certificate of same is not delivered, and to regain membership must petition like any other non-affiliate.... 594
8. A non-affiliate is debarred from visiting after six months' residence in the jurisdiction of a Lodge..... 594
9. Only *actual* Past Masters can install officers..... 594
10. A rejected petitioner for the degrees must wait six months before renewing his petition..... 594
Charters granted Nos. 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68..... 595
District Deputy system inaugurated—seven resolutions..... 597
Committee on Jurisprudence created (repealed in 1890, p. 46).. 600
Members to be stricken from roll, only after trial..... 602
Dues and Grand Lodge dues of poor brethren may be remitted (rescinded in 1886)..... 603
Committee appointed to arrange and publish our laws..... 605
Copy of Constitution and General Regulations..... 643
The Ancient Charges of a Freemason..... 663
Compiled resolutions of Grand Lodge..... 668
Decisions approved by Grand Lodge..... 676
Instructions, forms, etc., by Grand Master Nash..... 679
RULINGS — NASH — 1. Divulging his ballot subjects a member to discipline..... 682

2. No remarks must be permitted on rejection of a candidate 683
3. Dispensations for Lodges U. D. expire with opening of Grand Lodge. Officers of Lodges U. D. cannot be installed; their powers limited..... 684
4. A Lodge granted a charter cannot meet or work until constituted and its officers legally installed..... 684
5. The election of officers must be held at the time fixed by the Lodge by-laws, except by dispensation of the Grand Masters 684
6. A member has the right to object to the admission of a visitor, and need not assign a reason..... 684
7. No Lodge has a right to appear in public without permission from the Grand Master, except at the burial of a brother 684

ANNUAL PROCEEDINGS.

No Session in 1868.

January, 1869.

Grand Master Chas. W. Nash dedicated the new Masonic Hall at St. Paul—Oration by Bro. S. Y. McMasters, Grand Chaplain 5
ADDRESS — NASH — Seven new Lodges—State divided into five districts—First meeting of District Deputies Dec. 16, 1867. The Webb Work and Lectures agreed on..... 13
Circulars sent the Craft about the esoteric work..... 22
Copy of instructions to District Deputies..... 24
Loss of all of Grand Lodge property by fire, April 21, 1868.. 26
To remain non-affiliated, a breach of Masonic duty..... 31
Non-affiliates must apply for membership or stand trial for unmasonic conduct. (Rescinded in 1871)..... 31
All charters to be recorded by the Grand Secretary..... 32
The Webb Work and Lectures adopted..... 36
Past Grand Officers voted mileage and per diem..... 36
Grand Secretary to procure and furnish an office..... 37
Meetings of Grand Lodge to be held hereafter in January... 38
Historiographer provided for..... 40
Only duly installed Past Masters to be recognized as such... 41
Charters granted Nos. 69, 70, 71, 72, 73, 74, 75, 76, 77, 78.... 42
Faribault No. 53 changed to No. 9..... 42
The granting of a charter does not dimit the petitioners for same from their former Lodges..... 44
A reprint of all past Grand Lodge proceedings ordered..... 45
A rejected candidate in cities may, after six months, petition any Lodge therein..... 46
Decisions— 1. A petition from one residing outside the Lodge jurisdiction should be dismissed as soon as the fact is known. No ballot is necessary..... 47
2. A Master cannot dimit during his term..... 47
3. A Master should refuse to initiate an elected candidate if any member objects..... 47
4. A Lodge opened in the absence of the Master, Wardens, and all Past Masters, would be unlawful, and all proceedings had would be null and void..... 48
5. An elected officer, if installed, cannot resign..... 48
6. A non-affiliate is not entitled to Masonic burial..... 48
7. Expulsion operates as suspension only, until affirmed by Grand Lodge..... 48
The new Grand Lodge of Nova Scotia recognized..... 49

Report of Board of District Deputies..... 52

1870.

ADDRESS — NASH — Five new Lodges—Work and Lectures—Reprint 10
Reports of District Deputies..... 15
Charters granted Nos. 79, 80, 81, 82 (83, p. 22)..... 20
Exchange of Grand Representatives favored..... 23
Decision — The restoration of a brother from expulsion by the Grand Lodge, does not restore him to Lodge membership. He is a non-affiliate..... 28
The District Deputy system abolished..... 28
The office of Grand Visitor and Lecturer created..... 28
Charter of Northern Light No. 68 revoked..... 29

1871.

ADDRESS — NASH — Three new Lodges—C. N. Daniels appointed Grand Lecturer and A. T. C. Pierson, Historiographer—Non-affiliates—Grand Lodge sovereignty..... 4
Decisions — 1. (As amended) No one eligible to be Master but actual Past Masters, and past or present Wardens, except at first election..... 9
2. A Master or Warden cannot resign or dimit. Any other member can dimit if clear of the books and not under charges 9
3. Every member in good standing is eligible to any office in the Lodge, except Master..... 9
4. If an election of Lodge officers is not held at the proper time, the old officers hold over. Dispensation required for an election out of time..... 9
5. Membership lost by non-payment of dues can only be restored by petition and unanimous ballot..... 9
6. Master may order a ballot on each degree (repealed). An objection by a member is equivalent to rejection by ballot 9
7. A Lodge may remit the dues of members for good cause.. 9
8. A Lodge may prefer charges against and try any Mason living in its jurisdiction, whether a Lodge member or not 9
11. Fees for the degrees must be paid in advance. No credit can be given, or any part of the fees remitted... 10
12. Membership belongs to the Lodge electing a candidate, even if the work is done by another Lodge..... 11
13. No Lodge can confer the remaining degrees on an E. A. or F. C. without the written request of the Lodge electing him..... 11
14. Non-affiliates, who may be Royal Arch Masons, are not excepted from our laws relating to non-affiliates..... 11
15. Every member present must vote on petitions for the degrees 11
Price of reprint of Grand Lodge proceedings reduced from $2.00 to $1.50..... 24
Charters granted Nos. 84, 85, 86, 87..... 25
Dual membership prohibited (repealed 1874, p. 34)..... 25
Recognition denied the Grand Lodge of Quebec..... 28
First report of the Grand Visitor and Lecturer..... 31
An ancient diploma presented by Bro. George C. Smith of No. 47..... 35
It is unmasonic to publish matter defaming a brother..... 36

1872.

ADDRESS—NASH—Nine new Lodges—Life membership—Uniform by-laws—Too much and too hasty legislation..... 7
Decisions—1. At refreshment, the Master may prevent a brother from retiring, although the Junior Warden has consented 10
2. Although the Master has the right to advance a brother after objection is made, yet he ought first to investigate.. 10
3. A Master re-elected, must be reinstalled..... 10
4. Three Past Masters must be present to confer the degree of Past Master on a Master-elect..... 10
5. A Lodge has jurisdiction over all Masons in its territory.. 10
6. A Master's decision must not be discussed without his consent, nor an appeal from same allowed. He may reprimand a brother or have him removed if he refuses to obey the gavel..... 11
7. A Lodge U. D. can neither admit nor try members..... 11
8. A Lodge U. D. cannot be dedicated or its officers installed 11
9. A member under charges has all the rights of a member, except that of voting on his own case..... 11
10. A Lodge conferring degrees for another does not thereby acquire jurisdiction of the brother. The fee belongs to the Lodge making the request, but is sometimes equally divided 11
11. A brother should be tried for wilfully disobeying a summons 11
12. An E. A. or F. C. must be tried for unmasonic conduct in a Lodge of Master Masons. Full instructions..... 11
13. A newly chartered Lodge can do no business or confer degrees until constituted and its officers installed..... 11
14. A new Lodge having installed as Junior Warden a brother not a petitioner or raised therein, no objection having been made at the time, is debarred from making objection later, but their action was irregular..... 11
15. A rejected petitioner for membership is entitled to the return of his dimit..... 12
16. The Master has the power to cut off or terminate previous question..... 12
17. False statements in a petition is cause for discipline... 12
debate, usually done by his rising. Unmasonic to call for
18. An election of officers is unlawful, except at the time fixed in by-laws, save by the Grand Master's dispensation 12
Charters granted Nos. 88, 89, 90, 91, 92, 93, 94, 95..... 31
Committee on Appropriations created (repealed in 1890).... 35
Address and reports to be printed in advance (repealed in 1890) 36
Life membership recommended in place of annual dues..... 36
Committees on Returns, Appeals and Jurisprudence to meet in advance of Grand Lodge (repealed in 1890)..... 37
Office of Grand Orator created, and duties defined..... 37
Masonic libraries for Lodges recommended..... 40
Amendment to Constitution adopted, relating to jurisdiction over Grand Lodge Officers, and Masters while in office.. 45
Committee appointed to revise the Constitution..... 50
Compensation allowed Grand Master for official visitations.. 52
Old Charter of St. Paul No. 3 presented and accepted..... 53

1873.

ADDRESS—COOLEY—Nine new Lodges—Finances..... 8

Decisions—1., 2. Objections to initiation or advancement are valid without a statement of reasons..... 10
3. A brother can appeal to Grand Lodge from the sentence of reprimand 10
4. Illiteracy sufficient cause for objection to advancement.. 10
6. A Lodge is responsible for the conduct of all Masons in its jurisdiction 11
7. The Master may order any brother to prefer charges.... 11
8. The loss of one arm does not alone disqualify for Master. 11
Sections 12 and 15 of old trial code declared null and void... 25
Five changes in the Constitution adopted..... 25
Safeguards against imposters provided (repealed)..... 27
Grand Lodges of British Columbia and Utah recognized..... 27
Standing Committee on Printing created (repealed in 1890).. 28
Committee on Acounts to meet the day before the Grand Lodge (repealed in 1890)..... 29
Trial code amended—Voting—Summons..... 31
Charters granted to Nos. 96, 97, 98, 99, 100, 101, 102, 103, 104.. 34
Auditing Committee provided for (repealed in 1890)..... 44
Rules for Masonic funerals adopted..... 44
Nash's claim of 1844 reduced to $551..... 47
Per diem abolished 48

1874.

ADDRESS—GRISWOLD—District deputies—Four new Lodges—Spanish atrocities in Cuba—Non-affiliation—Making meetings attractive 12
Decisions—1. A member in arrears may vote and hold office. He is also in duty bound to vote, unless excused.. 16
2. An objection to an elected candidate operates same as a black ball 16
3. No reasons need be given for objection to a visitor's admission. If given the Master passes upon their validity 16
4. The Lodge may return fees for degrees already conferred, if a brother's advancement is prevented by objection.... 16
5. The Master of a Lodge U. D. may deny admission to any brother whose name is not in the dispensation..... 17
6. In a trial the Master decides all points of law, and also what evidence shall be received or rejected..... 17
7. A non-affiliate cannot act as counsel at a Masonic trial.. 17
8. The fees for work done for another Lodge belong to said Lodge. The Lodge doing the work should be allowed part of the fees out of courtesy..... 17
9. A brother raised in a Lodge other than the one electing him cannot become a member of such Lodge by signing their by-laws. He belongs to the Lodge electing him, but may withdraw and join any Lodge..... 17
10. No Lodge has the power to resolve itself into a convention, or committee of the whole, for any purpose..... 17
Charters granted Nos. 105, 106, 107, 108, 109..... 31
Affiliation or joining fee abolished..... 33
Resolution of 1871 prohibiting dual membership repealed.. 34
A new system of Lodge visitation and instruction by means of District Deputy Grand Masters inaugurated, and their duties defined 36
Grand Lodge proceedings ordered to be read in Lodges..... 39
Honorary membership discussed and explained..... 40
C. W. Nash's claim settled for $876..... 41
Lodges required to pay dues on or before Jan. 1 annually.. 47
List of districts and District Deputies, with instructions.... 49

1875.

ADDRESS — GRISWOLD — Death of E. A. Ames—Grasshopper sufferers—D. D. Grand Masters—No. 88—No. 28—Corner stone of No. 2—Dangers of incorporation—Hurrying the work—Ten new Lodges 11

Decisions — 1. No Lodge must admit to membership a brother stricken from the roll, unless he produces a certificate that his dues are paid 14
2. When a brother stricken from the roll pays his past dues, he is entitled to a certificate, signed by the Master and Secretary, showing that he is a non-affiliate in good standing, and clear of their books 14
3. Masonic burial may be accorded a deceased non-affiliate by courtesy 14
4. A lost dimit may be replaced by a duplicate 14
5. A ballot once declared cannot be reopened 14
6. The Master to judge of the validity of objections against advancement 14
7. Seven Master Masons must be present to open a Lodge of Master Masons 15
8. A suspended brother may be restored by a majority vote (repealed 1880) 15
9. A non-affiliate, whose petition for membership has been rejected, and who still wishes to join a Lodge, has the usual right to visit 15
10. The Master only, is judge of the sufficiency of charges... 15
11. A Lodge cannot be allowed to appear in public except for Masonic purposes 15
12. A Lodge may try a Past Master for other than his official acts 15
13. Suspension for non-payment of dues is illegal 16
14. A motion to rescind the vote striking from the roll is out of order 16

Charters granted Nos. 110, 111, 112, 113 (114 p. 35), 115 29
A committee created to revise the Constitution 32
Lodges may strike from their roll members over two years in arrears for dues, after due notice 32
Grand Lodge of Quebec recognized 36
Relief furnished grasshopper sufferers 36
Per diem and mileage restored 42
Grand Secretary may charge 50 cents for certificates and diplomas, etc 43
District Deputies seated in Grand Lodge may speak but cannot vote 45
Abstracts of Lodge returns to be presented by the Grand Secretary at the opening of each annual session 45
Reports of District Deputies 147

1876.

ADDRESS — GRISWOLD — Five new Lodges—Dual membership—Colored Masons 10

Decisions — 1. A ballot on petitions must be taken the same evening the committee report. The Master has no right to defer it 17
2. But one more ballot can be taken and that immediately, if a black ball appear on first ballot 17
3. The fact of objection to advancement should always be recorded 17
4. Stated meetings can only be held at the hour fixed in the by-laws 18
5. At a trial the testimony of any reliable witness may be

received 18
6. Charges may be preferred a second time for the same offence, if the first charges were dismissed and no trial had 18
7. A member should be expelled, who threatens to blackball every candidate who applies for the degrees..... 18
Charters granted Nos. 116, 117, 118, 119, 120, 121, 122, 123, 124 40
Dual membership again prohibited 42
Charter members to be designated by committee on charters.. 42
Petitions for dispensation must be clear of all dues to Lodges. 42
Grand Treasurer and Grand Secretary to give bonds of $5,000 each 44
Free use of Masonic Hall, St. Paul, tendered Grand Lodge and accepted 50
A new committee appointed to revise the Constitution..... 50

1877.

ADDRESS — BRADEN — Four new Lodges—Finances—Visitations—Grand Lodge register—Color in Masonry..... 8
Decisions — 1, 2, 3. Manner of striking from the roll under action of 1875 11
4. Pledge of secrecy when not binding..... 11
5. Any city Lodge may try non-affiliates living therein..... 11
6. A rejected nonaffiliate can renew his petition at any time. 11
7. A non-affiliate may apply for membership to any Lodge.. 11
8. A Lodge can receive the petition of a non-affiliate living outside the State 12
9. One can be made a Mason who has lost the sight of an eye 12
10. A Lodge should not entertain charges based on a dispute in business 12
11. Only one ballot for the three degrees. A ballot for advancement void 12
12. The Master has the right to demand the nature of a member's objection to advancement and to pass upon their sufficiency 12
Past Grand Secretary Porter suspended..... 31
Bro. Pierson's report on Colored Masonry..... 32
Bro. Goodrich's report on Colored Masonry..... 36
Bro. Griswold's report on Colored Masonry..... 54
Adoption of Bro. Pierson's report 63
Unauthorized use of Grand Lodge seal condemned..... 64
A man with only one leg ineligible for initiation..... 64
Charters granted Nos. 125, 126, 127, 128, 129..... 65
Notice to be given previous to striking from the roll..... 66
Two copies of the reprint of G. L. proceedings to be sent to each Lodge 72
The Grand Secretary may employ an assistant to keep minutes 73
A set of regalia for Grand Lodge officers ordered..... 77

1878.

Grand Master Braden's funeral obsequies 3

ADDRESS — DURANT — Death of Grand Master J. C. Braden and Grand Tyler A. Richardson—Charges against E. D. B. Porter—Four new Lodges 13
Decisions — 1. Neither Master nor Wardens can resign.. 20
2. A rejected petitioner for the degrees may, after six months, again petition to any Lodge after residing a year

in its jurisdiction 21
3. Members of a Lodge U. D. owe dues to the Lodges whence they came 21
Bro. Thos. Montgomery commenced his services as Assistant Grand Secretary 25
E. D. B. Porter, late Grand Secretary, expelled for un-Masonic conduct 27
A thousand copies of a Digest of our laws by Bro. Irving Todd ordered 29
Report on review of Negro Masonry adopted..... 30
Grand Lodge jewels, collars and aprons procured. Cost $275. 34
Duplicate charter voted No. 115..... 42
Charters granted Nos. 130, 131, 132, 133..... 43
A portrait of late Grand Master Braden to be inserted in proceedings 46
Lodge of Sorrow held over the late Grand Master and Grand Tyler 57

1879.

ADDRESS — DURANT — Six new Lodges—Grand Orient of France—Grand Lodge of Dakota—Pestilence 10
Decisions — 1. Master may overrule frivolous objections.. 18
2. A Secretary cannot resign. If absent, place filled by appointment .....
4. A ballot once declared, cannot be re-opened..... 19
5. A rejected applicant cannot withdraw his petition..... 19
6. A petition for the degrees must not be received from one whose wife and family do not reside in the Lodge jurisdiction 19
7. The petition of a E. A. for remaining degrees must not be received until consent in writing is obtained from the Lodge in which he was initiated, unless said Lodge is out of existence 19
a suicide 20
Duplicate charter voted No. 38 34
Fraternal relations severed with the Grand Orient of France. 35
Sum of $1,812 raised in our Lodges for the Southern yellow fever sufferers 37
Charters granted Nos. 134, 135, 136..... 41
Status of Nos. 105 and 120 in Dakota defined..... 43
Dual membership recognized when lawfully acquired..... 48
Dual membership again permitted under certain limitations, but a member must withdraw from his Lodge before joining another, or a new Lodge..... 52
India ink portrait of Bro. J. C. Braden presented Grand Lodge 53
Form of funeral service by Bro. C. N. Daniels recommended. 124
Constitution and General Regulations printed..... 133

1880.

ADDRESS — WELLS — Two new Lodges—Visits—By-laws—Dues—Grand Lodge funds—Charity—Dual membership—Grand Lodge of Dakota 11
Decisions — 1. Installations by proxy are not authorized.. 14
2. Same as No. 9 of 1874..... 14
3. A Lodge conferring degrees for another, obtains no jurisdiction thereby 14
4. Signing the Lodge by-laws a condition of membership (repealed in 1900)..... 14
5. Only one ballot required for all three degrees..... 14
6. One year's residence enjoined before petitioning for the

degrees 14
7. Brethren working a Lodge U. D. liable for dues to their former Lodges 14
8. The Grand Lodge only, can restore from indefinite suspension or expulsion 14
9. Lodges can exempt from dues only the Secretary, Chaplain and Tyler 15
10. Petitioners for a charter are members of the new Lodge, if chartered 15
11. The loss of the third and fourth fingers of the right hand will not debar one from receiving the Masonic degrees.. 15
12. The loss of the thumb and first two fingers of right hand will debar 15
Report on past differences with the Grand Lodge of Dakota. 38
Existing dual membership recognized, but prohibited thereafter 45
Amendment to Constitution adopted, prohibiting dual membership 50
Charters granted Nos. (137 p. 59), 138, 139, 140, 141..... 51
A Lodge or brother extending relief to a sojourner must not ask his Lodge for repayment unless the Lodge so requests. 53
A widows' and orphans' fund started, and $500 placed therein. 59

1881.

ADDRESS — WELLS — Seven new Lodges—Surrender of Charter of No. 107 and arrest of No. 78—Visits—Relief—Grand Lodge of Dakota 10
Decision — A reversal of the action of a Lodge, in indefinitely suspending or expelling a member, does not restore him to membership, but only to his general Masonic rights and privileges. (See 1883, p. 21)..... 17
The Grand Lodges of Manitoba, Dakota and Cuba recognized. 37
Charters granted Nos. 142, 143, 144, 145, 146..... 38
Amendment to Constitution affirmed, prohibiting dual membership 44
Grand Secretary to furnish Secretaries a form for keeping minutes 51
Framed portrait of Past Grand Master Durant purchased for $25 52

1882.

ADDRESS — WELLS — Five new Lodges—Funds—Library—Relief—Non-affiliation—Grand Lodge Representations. What is it?—Grand Lodge relations..... 12
Decisions — 1. A candidate is not ineligible who has lost the first and second fingers of the left hand..... 17
2. A candidate is ineligible who has lost the first joint of the thumb of the right hand 17
3. Neither Master nor Wardens can dimit or resign..... 17
All general appeals for aid or relief by Lodges or Masons must first be approved by the Grand Lodge or Grand Master 34
Charters granted Nos. 147, 148, 149, 150..... 38
Per diem increased to $3..... 46
Charter of No. 74 withdrawn 51
Appendix G—Goodrich—Utah case stated..... 77

1883.

ADDRESS — BENTON — Five new Lodges—Halls dedicated—Condition of Masonry—Recommendations..... 13

Decisions — 1. The Master should be the vehicle of decisions from the Grand Master, who may also direct and control the Master's acts 18
3. A brother acquitted cannot be tried again for the same offense 19
5. In the absence of a dimit, other evidence is admissible to show the good standing of a non-affiliate petitioning for membership 20
6. An artificial foot disqualifies for initiation..... 21
7. Definition of the Supreme Being. A Being that is Supreme, etc 21
8. When Lodge action is reversed, a brother indefinitely suspended, is not cut off from membership in his Lodge. 21
10. A Lodge is not a proper tribunal to settle business differences 22
11. The Master ought not to compel a member to watch with a sick brother 22
Duplicate charter voted No. 40..... 38
Charters granted Nos. 151, 152 (153 p. 49), 154, 155, 156.... 40
Form of Lodge by-laws to be prepared and published..... 44
Actual and not constructive residence of one year, necessary before petitioning for the degrees..... 46
Verndale No. 138 suspended for six months..... 46
Fire proof safe ordered for use of Grand Secretary..... 54

1884.

ADDRESS — BENTON — Three new Lodges—No. 24 moved from Wilton to Alma City—Recommendations..... 11
Decisions — 1. The deposition of a distant witness may be received at a trial 15
2. The Master in entertaining charges does not pass upon the guilt or innocence of the accused..... 15
3. Guilt or innocence decided by a majority vote of Lodge.. 16
Duplicate charter voted No. 52..... 30
When a charter is lost or destroyed the Master must obtain authority from the Grand Master to continue the work of his Lodge 33
Charters granted Nos. 157, 158..... 34
D. D. Grand Masters authorized to instruct Lodges and correct the work. The Grand Master may convene them for instruction 39

1885.

ADDRESS — DENNY — Four new Lodges—Death of G. B. Cooley —Work 12
Duplicate charter voted No. 30..... 25
Returns of Lodges to be sent to Grand Secretary by Jan. 2. In default the mileage and per diem due their Representatives will be withheld 28
Committee on Returns, duties and compensation (repealed 1890) 31
Charters granted Nos. 159, 160, 161, 162, 163..... 32
Subcommittee on Appeals, Committee on Finance, duties (repealed in 1890) 33
Form of Lodge by-laws to be prepared and published with proceedings 34
Dues from Lodges to Grand Lodge reduced from 50c to 40c. 41
Brethren working a Lodge U. D. liable to their Lodges for only G. L. dues 41
A copy of Todd's Digest to be furnished each Lodge..... 46
Trustees of Widows' and Orphans' Fund to invest same and

make annual report thereof 47
Phototypes of Past Grand Masters to be procured and published 48

1886.

ADDRESS — DENNY — Five new Lodges—Corner stone laying—Act of incorporation and amendment to same..... 11
Decision — A Lodge of instruction can only be held by a D. D. Grand Master, the Lodge officers, or by direct authority of the Grand Master 15
Constitution amended transferring Title 6, Trials, to General Regulations 33
Charters granted Nos. 164, 165, 166, 167, 168..... 34
Resolution of 1867 (p. 603) repealed, remitting dues of poor members 34
Committee on Returns (repealed 1890)..... 40
Grand Secretary Pierson's apparent deficit balanced..... 41
Lodges urged to adopt uniform code of by-laws..... 46
Disbursement of charitable funds to be reported by Masters. 48

1887.

ADDRESS — GOVE — Four new Lodges—Halls dedicated—Corner stone at Minneapolis—Right of avouchment—Legislation recommended—The A. and A. S. Rite for the U. S. of A., etc.—Tramps—Masonic temple—Masonic congress—Charter of No. 127 arrested—Perpetual jurisdiction..... 12
Decisions — 2. A committee of investigation should report at the next stated meeting, unless they are granted further time 26
4. Uses to which the Lodge seal may be put..... 27
5. A brother stricken from the roll has no right to visit Lodges 27
6. When a charter is arrested, the Masonic rights of its members are in abeyance, for the time being..... 27
7. Degrees cannot be communicated. All must be conferred. 28
8. A Lodge by unanimous vote may waive jurisdiction in favor of a Lodge in another state, the G. Master approving 28
9. A candidate is ineligible for the degrees, who has lost a leg below the knee 28
10. When members are stricken from the roll without notice, the Master must order their names restored..... 28
11. No brother must disclose how he ballotted on petitions. 28
12. The objection of a brother not present at the ballot, has the force of a blackball, if made before a degree is conferred 29
Amendment to Constitution ratified (Trial Code)..... 50
Charters granted Nos. 169, 170 58
Grand Secretary and Grand Treasurer to give bond in $5,000 and $10,000 62
Grand Lodge to be opened on Wednesday instead of Tuesday 63
New Trial Code adopted 63
Certain committees to meet prior to Grand Lodge (repealed (1890) 67
Report on A. and A. S. Rite for U. S. A. etc., not adopted.. 67
No Lodge must solicit relief funds outside its own jurisdiction without the Grand Master's approval 70
Arrest of charter of No. 127 approved. Its members suspended 70

Exclusive and perpetual jurisdiction over candidates disapproved 71
A visiting brother must be examined unless vouched for by one present who has sat in open Lodge with him..... 72
Duplicate charter voted No. 37..... 77

1888.

ADDRESS — BROWN, J. H. — Seven new Lodges—Corner stone at Owatonna—Honors of Masonry—Accounts—Correspondence—Disturbances—Hasty legislation 12
Decisions — 1. An objection before initiation operates as a black ball 33
2. After a degree has been conferred, the brother must be advanced unless objections are made with such reasons assigned as shall convince the Master that if true he ought not to be advanced..... 33
3. A rejected petitioner for membership may renew his petition as often as he pleases, but always on a new petition 34
4. A saloon keeper can be made a Mason if elected (repealed 1897) 34
6. A Master must not entertain any motion violating any Landmark, or law of the Grand Lodge 35
7. Effects of completing the unfinished work of other Lodges. 35
8. A by-law void, debarring a member in arrears from voting, etc 36
9. A petition for membership must lie over until next meeting 36
10. A ballot must not be passed a third time, or postponed.. 36
11. Four modes of voting—the secret ballot, the written ballot, the ancient sign, and calling the roll..... 36
12. Expulsion the penalty for informing a candidate who blackballed him 37
Duplicate charter voted No. 145..... 47
Charters granted Nos. 171, 172, 173, 174, 175, 176, 177, 178.. 55
Charter of Houston, No. 78, restored..... 59
Portrait of Past Grand Master Griswold accepted by Grand Lodge 61
Centennial No. 127 relieved from suspension..... 62
How a suspended or expelled Mason may be restored by a Lodge (repealed 1891)..... 65
The act of incorporation of 1853, and amendments of 1885, accepted, and the proceedings of Trustees under same approved and confirmed 66

1889.

ADDRESS—KIESTER—(Dep. G. M.)—Two new Lodges—Corner stone at Winona..... 12
New regulation—standing committees and their duties..... 29
When a petitioner for the degrees is rejected in a city Lodge, the other city Lodges must be notified..... 34
Committee on Grand Lodge Library appointed..... 35
Charters granted Nos. 179, 180, 181..... 36
Form of petition for the degrees adopted 37
Amended form of Lodge by-laws (appendix)..... 44

1890.

Record of special communication of Grand Lodge to conduct the funeral of Bro. A. T. C. Pierson, late Grand Secretary, Nov. 29, 1889..... 3

ADDRESS — KIESTER — Bro. Pierson's death—Appointment of Bro. Thos. Montgomery, Grand Secretary, Nov. 30, 1889—Seven new Lodges—Trials—Corner stone laying at Worthington, Sauk Center, Litchfield, Duluth—Cerneauism—District deputies—Digest—Exemption from dues..... 16

Decisions — 1. A member stricken from the roll, without the prescribed notice, must be restored on demand... 25

2. Joint use of halls permitted, under certain restrictions.. 25

3. A non-resident member's objection to the conferring of any degree has the same force as that of a resident member 25

4. Any member, except Master and Wardens, may dimit. No reasons need be given. Rulings as to procedure..... 25

5. A man is ineligible for the degrees who has lost an eyeball, either hand at the wrist, either foot, or cannot bend either knee 26

6. The acquittal of a brother by a civil or criminal court, for wrong doing, is not a bar to a trial by a Lodge having jurisdiction 26

7. A Lodge may invest its surplus funds in any safe securities 26

8. The suspension of an officer does not vacate his office, nor that of a member annul membership..... 26

9. A brother named as Master in the charter of a new Lodge, is a member thereof, without a dimit from his former Lodge 27

11. It is a Masonic offense to furnish an E. A. or F. C. with a cypher work or key to the degrees for the purpose of instructing himself. The printing, purchase, sale or use of such a work is a violation of a Mason's O. B..... 27

12. If a Lodge elect a non-resident by oversight, and the error is discovered before initiation, the proceedings had are null and void, and the fee paid must be returned.... 27

The Grand Lodges of North Dakota and New South Wales recognized 53

A Grand Lodge library favored, with Grand Secretary Librarian 57

A copy of Todd's 1890 Digest to be furnished each Lodge.. 58

Trustees instructed to provide a new office for Grand Secretary 58

The widow of Bro. Pierson voted $75 per month for 1890.... 59

Balances due Grand Lodge from Lodges to be annually deducted from the mileage and per diem of Representatives. 64

Miss Lida Pierson engaged to assist the Grand Secretary for 1890 64

Charters granted Nos. 182, 183, 184, 185, 186, 187, 188..... 66

Report on Cerneauism—Grand bodies recognized as Masonic—Resolutions on Cerneauism to govern Masons in Minnesota 69

The orders of the Mystic Shrine and Eastern Star not legitimate Masonry 73

The Grand Master's address and reports of Grand Treasurer and Grand Secretary not to be printed in advance hereafter 78

Ten resolutions repeated, referring to standing committees, found on p. 46. (See p. 34 of 1891. A correction.)

Grand Secretary to record charters, dispensations, and credentials 78

The Grand Lodge accepted from Mrs. Pierson with thanks her late husband's portrait, scarf and apron..... 81

1891.

ADDRESS — KIESTER — Death of J. H. Brown and C. H. Benton—Thirteen new Lodges—Dedication—Invasion of jurisdiction—Library—An evil besetting us—Masters of Lodges. 13
Several special dispensations granted. Others asked for refused 19
Decisions — 1. It is reprehensible to use our symbols or emblems on business signs or advertisements..... 26
2. No change in the O. B. from oath to affirmation permissible 26
3. A dimit granted a Senior Warden is illegal and void.... 27
4. A man who has no home is not eligible for the degrees.. 27
Bro. Pierson's library presented to Grand Lodge by Mrs. Pierson 47
No Mason hereafter indefinitely suspended or expelled shall be restored, except by the Grand Lodge in session..... 48
Charters granted Nos. 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199..... 49
A work and ritual of the Past Master's degree to be prepared, reported next year and disseminated. (Never done. G. Sec.)..... 50
Discussion over a new Grand Lodge Register 52
Duplicate charter granted No. 133..... 53

1892.

ADDRESS — BARTO — Five new Lodges—Corner stone at Minneapolis and Marshall—Masonic Home—Invasion—Arrest of charter of No. 144..... 13
Special dispensations granted and refused..... 16
Decisions — 1. A brother initiated outside the U. S. and holding a certificate of that fact from his Lodge may petition for and receive the remaining degrees in any of our Lodges having jusisdiction 17
2. It is out of order to reconsider Lodge action at a subsequent meeting, especially where money has been voted.. 17
3. The Master or Wardens of a chartered Lodge may be appointed Master or Wardens of a Lodge U. D..... 17
The arrest of the charter of No. 144 approved 38
Duplicate charters voted Nos. 49 and 131..... 39
Proposed increase of Grand Lodge dues to 50c voted down.. 40
Charters granted to Nos. 200, 201, 202, 203, 204..... 40
Charter refused Witoka Lodge U. D..... 41
One of Washington's Masonic aprons on exhibition..... 44

1893.

ADDRESS — BARTO — Three new Lodges—Charter of No. 144 restored—Grand Lecturer—Corner stone at Duluth..... 13
Special dispensations granted and refused 15
Decisions — 1. Lodge funds can only be used for Masonic purposes 15
2. Master may receive a report from the committee and dismiss charges in a trial case at any stated meeting, the committee reporting no evidence available to sustain the charges 16
3. Seven members of the Lodge must be present to transact business, but visitors may help make a quorum for work. 16
4. An objection to the installation of Master not valid, unless the objector is ready to prefer charges..... 16
Appropriations not to be made after 4 p. m. of second day

of annual communication, except by unanimous consent... 32
Resolution adopted adverse to a Masonic Home..... 34
A new Grand Lodge Register authorized 34
Secretaries ordered to furnish Grand Secretary full lists of their Lodge members, past and present, with full Masonic history 35
Delegates to Masonic Congress at Chicago to be appointed.. 36
Grand Lodge of New Zealand recognized 36
A brother in good standing never loses his right to the honors due the highest Masonic office held by him..... 36
A permanent member of Grand Lodge dimitting from his Lodge ceases to be a member of Grand Lodge, but holds the honors due his rank 36
If he again joins a Lodge in this jurisdiction his membership in Grand Lodge is restored, with the rank he held when he withdrew 37
A Past Grand Master, Past Deputy Grand Master or Past Grand Warden of another jurisdiction is entitled to the honors due his rank, but not to Grand Lodge membership, even if a member of a Lodge here, solely because of said rank. 37
A Past Deputy Grand Master or Past Grand Warden of this jurisdiction who becomes a Grand Master in another jurisdiction and returning becomes a member of a Lodge here, while entitled to the honors due a Past Grand Master, only resumes his membership in this Grand Lodge as a Past Deputy Grand Master, or Past Grand Warden as the case may be 37
The Widows' and Orphans' Fund to be made a permanent fund 39
Notice of Suspensions and Expulsions to be certified to the Grand Secretary and by him sent to all the Lodges to be read and filed..... 39
Report of committee favoring a Grand Lecturer, tabled.... 40
Charters granted Nos. 205, 206, 207, 208..... 40
Thanks voted Bro. L. Z. Rogers for case for Washington apron 44
Report of committee on Masonic Home..... 51

1894.

ADDRESS — DICKINSON — Four new Lodges—Corner stone of church—Widows' and Orphans' fund—Washington memorial—Work and lectures 13
Special dispensations 16
Decisions — 3. A brother under charges is eligible to an elective office, but for the good of Masonry should not be installed, if elected..... 17
4. A ballot must have the name of the person voted for thereon. A piece of blank paper not to be counted as a ballot 17
A set of columns, etc., presented by Grand Tyler. Thanks voted (p. 34, 55)..... 23
Grand Lodge of Oklahoma recognized 35
Board of Custodians of the Work created..... 37
Committee appointed to revise the Constitution..... 39
Charters granted to Nos. 209, 210, 211, 212..... 41
Grand Treasurer's bonds to be increased from time to time.. 42
Duplicate charters voted Nos. 135 and 144..... 43
Constitution amended, making Widows' and Orphans' Fund a permanent trust fund 44

1895.

ADDRESS — BROWN, C. L. — Three new Lodges—Relief—Le Roy cyclone and Hinckley fire—Corner stones at Duluth, Washington, Montevideo, Pine City—Custodians—Special dispensations—Some things refused..... 15

Decisions — 1. The Lodge consenting, charges may be withdrawn by the accuser, or dismissed, subject to appeal 18

2. Jurisdiction between Lodges outside of a city and those inside, is determined by an air line between the hall of the Lodge outside and the nearest Lodge hall in the city.. 18

3. When a Lodge, at a trial, fixes the penalty at indefinite suspension it cannot subsequently be changed by reconsideration of the vote 18

4. At trials the facts should be ascertained without technical objections, or delays. They should not be conducted like those in civil courts 18

5. Impeachment of witnesses should not be allowed..... 19

6-7. An E. A. is as amoenable for his conduct as a F. C. or a M. M. His punishment should fit the crime. Expulsion might be too severe..... 19

Charters granted Nos. 213, 214, 215..... 36

Each Custodian required to hold six schools of instruction annually. Officers of Lodges notified must attend. A single Lodge at its own expense may employ a Custodian to instruct them 43

When a rejected candidate petitions for the degrees to some other Lodge, notice of such petition must be sent the rejecting Lodge. (p. 36)..... 45

Duplicate charters voted to Nos. 42 and 113..... 47

Amendment to Constitution confirmed (Widows' and Orphans' fund) 51

Amendment adopted concerning reciprocal waivers of jurisdiction with contiguous Grand Lodges. (Never ratified).. 51

1896.

ADDRESS — BROWN, C. L. — Three new Lodges—Fraternal relations—Corner stones at White Bear, Wadena, St. James —Begging—Politicians—Innnovations 14

Special dispensations granted and refused 16

Decisions — 1. A member of a colored Lodge cannot be recognized by us as a Mason. To obtain membership with us he must receive the degrees in the usual and regular way 18

2. A brother who seduces an innocent girl and then abandons her, should be prosecuted and punished with all con venient speed 19

3. A Lodge which has rejected an applicant for the degrees who later petitions another Lodge, should after being notified of the fact, be allowed to hold one stated meeting, and given a reasonable time to report before the second petition is acted on..... 19

4. Any attempt of Lodges to change or modify Grand Lodge laws are nullities, hence an agreement between two Lodges as to jurisdiction varying from our laws is of no force or effect, but may be regarded as a mutual waiver over persons therein, to be terminated by either Lodge on notice to the other. The right of one Lodge to waive jurisdiction over persons in its territory in favor of another Lodge in this State, first asserted, in connection

with above 20
5. A reversal by Grand Lodge of the judgment of a Lodge in the case of indefinite suspension or expulsion, restores the brother affected to all his former rights of membership in his Lodge 20
6. There is no limit of time within which a candidate must present himself for initiation, unless found in the Lodge by-laws 20
7. Special assessments on Lodge members invalid..... 20
It is un-Masonic to give publicity through the public press to Masonic transactions or business 37
Charters granted Nos. 216, 217, 218..... 38
Fraternal greetings extended to Grand Lodges of England and Manitoba 41
A petitioner to Grand Lodge for restoration must give notice to the Lodge suspending or expelling him sixty days before Grand Lodge meets. Said Lodge must then send the Grand Secretary a copy of the trial proceedings..... 45
No Lodge, without dispensation, has the power to initiate, pass or raise more than five at the same meeting, or to hold more than one meeting for work on the same day.. 51
Masonic begging denounced as disreputable..... 51
A Masonic apron presented Grand Chaplain Boynton..... 52

1897.

ADDRESS — LAWLESS — Four new Lodges—Amendments to by-laws—Corner stones at Le Sueur Center and Heron Lake—Halls dedicated—Digest—Grand Secretary's office—Custodians—Dispensations granted and refused..... 14
Decision — 1. An Entered Apprentice must be tried in a Lodge of Master Masons 17
2. A Past Master can be tried by his Lodge for un-Masonic conduct committed while Master..... 17
3. The Junior Warden does not succeed the Senior Warden when the latter acts as Master 17
4. While an expelled Mason has no Masonic rights, yet charity may be bestowed on him, or those dependent upon him 18
5. While a ballot is being taken, a brother, after balloting, may be allowed to retire; and a member may be admitted to vote 18
Duplicate charters voted Nos. 24, 128 and 159..... 25
An apron was presented to Bro. S. Raymond, Custodian..... 44
The charter of Melrose, No. 145, was restored 45
Charters granted Nos. 219, 220, 221..... 48
Lodges ordered to send copies of their by-laws to the Grand Secretary 51
A copy of Todd's Digest to be furnished each Lodge..... 56
Saloon-keepers and bar-tenders ineligible to receive the degrees 57
Unlawful for any Mason to sell intoxicants as a beverage.. 57

1898.

ADDRESS — LAWLESS — Two new Lodges—Alma, Rough Ashlar and Amboy Lodges—Consolidation of Nos. 8 and 130—Third degree work by 24 Masters—Grand Lodge of Peru—Relief—Dispensations granted and refused..... 14
Decision — The petition of a non-affiliate living in another State, may be received by any of our Lodges and acted on 17
Applications for relief from Grand Lodge funds should, if

possible, be sent to the Grand Master thirty days before Grand Lodge opens 40
Charters granted Nos. 222, 223 41
It is un-Masonic to belong to, or solicit for, any insurance company using Masonic insignia or emblems, or the word Masonic in its title, business cards or correspondence..... 42
Masonic intercourse with Grand Lodge of Peru interdicted.. 43
Charter of Amboy, No. 193, arrested..... 51
Duplicate charter voted No. 203.
The use in any Lodge room of any key to the secret work, if permitted by the Master, cause for arrest of charter... 54
New Grand Lodge seal in use 56

1899.

ADDRESS — STEBBINS — Three new Lodges—Army Lodges—Washington memorial—Relief—Peru—Recommendations—Custodians—G. L. of Washington..... 14
Requests granted and refused..... 18
Decisions — 1. A Lodge may put upon trial any Mason within its jurisdiction, and if suspended or expelled, it is from all his Masonic rights and privileges..... 19
2. A Lodge cannot waive jurisdiction over a rejected candidate 20
3. A non-affiliate having died while his petition for membership was pending, cannot be enrolled as a member..... 20
Charter of No. 193 restored 41
Grand Lodge of Washington—Status of Colored Masonry.... 41
Relations with Grand Lodge of Peru restored..... 42
Charters granted Nos. 224, 225, 226..... 44
Invitation to the Washington memorial at Mt. Vernon accepted 44
Amendment to Sec. 26 of Constitution adopted (signing by-laws) 50
Annual Communication changed to a week later..... 54

1900.

ADDRESS — STEBBINS — Five new Lodges—Deaths—Dedication of hall at Crookston—Corner stone of No. 163, St. Paul—Fires—Washington centennial—Custodians—District Deputies—Our semi-centennial—Digest 13
Decisions — 1. No one has any right to confer degrees, except the officer entitled to preside. He may call to his aid any qualified brother 18
2. A Past Master has no right to open a Lodge if a Warden be present. unless requested to do so by the ranking Warden present 18
3. A member stricken from the roll can be restored only in the prescribed way. A reconsideration of the vote dropping him out of order..... 18
4. A Lodge has no jurisdiction to waive, over a person after he has left its jurisdiction 18
5. A brother stricken from the roll must not be permitted to visit any Lodge while under that penalty..... 19
6. The punishment for a convicted bartender should be such as the Lodge adjudges proper; not necessarily expulsion.. 19
7. A request sent a Lodge to post a brother who has moved within its jurisdiction, should be signed by the Master of the Lodge making the request, and attested by the Secretary, under seal 19
Report on the better dissemination of the work..... 36

Name of Venus No. 202 changed to Atelier..... 43
Committee created to prepare and publish a Masonic Code.. 44
Charters granted Nos. 227. 228. 229, 230, 231, 232..... 50
Original 1853 charter restored to No. 3 and that of 1856 surrendered 51
Degrees conferred in military Lodges recognized as lawful and valid 57
District Deputies' expenses should be paid by the Lodges visited 58
Semi-centennial of Grand Lodge to be observed in 1903.... 58
Amendment to Sec. 26 of Constitution ratified (membership, by-laws) 58

CHAPTER XVIII.

ACT OF INCORPORATION.

AN ACT TO INCORPORATE THE GRAND LODGE OF ANCIENT FREE AND ACCEPTED MASONS OF MINNESOTA.

Be it enacted by the Legislative Assembly of the Territory of Minnesota:

Section 1. That Alfred E. Ames, the present Grand Master; Aaron Goodrich, Deputy Grand Master; Daniel F. Brawley, Senior Grand Warden, and Abram Van Vorhes, Junior Grand Warden, of Ancient Free and Accepted Masons of Minnesota, and D. B. Loomis, J. C. Ramsey, E. Case and A. T. C. Pierson, as trustees, and their successors in office be, and they are hereby declared to be a body politic and corporate, by the name and style of "The Grand Lodge of Minnesota;" may have and keep a common seal, and the same alter, change or renew at pleasure; and by their corporate name may sue and be sued, plead and be impleaded, in all courts, either of law or equity, and shall have perpetual succession.

Sec. 2. Said Grand Lodge shall be established in St. Paul, and in their corporate name may contract, be contracted with, may receive by gift or purchase, and may hold and convey, real and personal estate to the amount of fifty thousand dollars, and may make such by-laws, rules and regulations as they may deem best; *Provided,* That such by-laws, rules and regulations be not contrary to the constitution of the United States, or of the organic act of this Territory.

Sec. 3. That Alfred E. Ames, the present W.·. Master, D. M. Colbaugh, Senior Warden, and C. T. Stearns, Junior Warden, of Cataract Lodge, No. 2, of Ancient and Free Accepted Masons, and their successors be, and they are hereby, declared to be a body politic and corporate, by the name and style of "'Cataract Lodge No. 2, of St. Anthony," and by such name may have and possess all the rights and privileges given the Grand Lodge in the first and second sections of this act.

Sec. 4. That Daniel F. Brawley, the present W.·. Master;

D. W. C. Dunwell, Senior Warden, and Lott Moffet, Junior Warden of St. Paul Lodge, No. 3, of Ancient Free and Accepted Masons, and their successors be, and they are hereby, declared to be a body politic and corporate, by the name and style of "St. Paul Lodge, No. 3, of St. Paul," and by such name may have and possess all the rights and privileges given the Grand Lodge in the first and second sections of this act.

Sec. 5. That F. K. Bartlett, the present W.·. Master; H. N. Setzer, Senior Warden, and Wm. Holcombe, Junior Warden of St. Johns Lodge, No. 1, of Ancient Free and Accepted Masons, and their successors be, and they are hereby, declared to be a body politic and corporate, by the name and style of "St. Johns Lodge, No. 1, of Stillwater," and by such name may have and possess all the rights and privileges given the Grand Lodge in the first and second sections of this act.

Sec. 6. That whenever said Grand Lodge shall authorize or charter subordinate Lodges in any part of Minnesota, the Master and Wardens of each such subordinate Lodge, upon filing with the clerk of any court of record in the county where such Lodge is established, or in the county to which the same is attached for judicial purposes, a certificate, signed by the Master and Wardens then constituting the Lodge, setting forth therein the name of the Lodge, the county and the place where the Lodge is to meet, shall have and possess all the rights and privileges given the Grand Lodge in the first and second sections of this act, in the name specified in said certificate, and that said clerk shall have a fee of one dollar for filing and recording every such certificate, which he is hereby required to do, upon the payment of such fee.

Sec. 7. This act shall take effect and be in force from and after its passage.

Approved March 5, 1853.

AN ACT TO AMEND, CONFIRM AND DEFINE AN ACT ENTITLED "AN ACT TO INCORPORATE THE GRAND LODGE OF ANCIENT FREE AND ACCEPTED MASONS OF MINNESOTA," APPROVED MARCH FIFTH (5th), ONE THOUSAND EIGHT HUNDRED AND FIFTY-THREE (1853).

Be it enacted by the Legislature of the State of Minnesota:

Sec. 1. That an act entitled "An act to incorporate the Grand Lodge of Ancient Free and Accepted Masons of

Minnesota," approved March fifth (5th), one thousand eight hundred and fifty-three (1853), be amended, and the same is hereby amended, by adding thereto as follows:

Sec. 8. That Henry R. Denny, the present Grand Master; R. H. Gove, the present Deputy Grand Master; J. A. Kiester, the present Senior Grand Warden; Albert Marden, the present Junior Grand Warden, of the Grand Lodge of Ancient Free and Accepted Masons of the State of Minnesota, and D. B. Loomis and A. T. C. Pierson,—the first (1st) four (4) being the successors of the Grand Officers named in said act, and the last two (2) being the surviving individual corporators named in said act,—be, and they are hereby, declared to be the existing and surviving members of said corporate body, and they are hereby authorized to meet and elect, from members of said Grand Lodge, two (2) persons to succeed J. C. Ramsey and T. C. Case, deceased, as trustees, to complete the membership of said corporate body, as contemplated by said act.

Sec. 9. That the present Grand Officers of said Grand Lodge above named, and their successors in said offices, shall serve as, and continue to be, respectively, members of said corporation and trustees, with the powers, rights and privileges contemplated in said act, for the term for which they shall have been respectively elected by said Grand Lodge to their respective offices, and until their successors in such offices shall have been duly elected and installed, and said D. B. Loomis and A. T. C. Pierson, and the two (2) persons so to be elected as above provided, shall serve as and continue to be members of the said corporate body and trustees, with the powers, rights and privileges contemplated in said act, one (1) for the term of one (1) year, one (1) for the term of two (2) years, one (1) for the term of three (3) years, and one (1) for the term of four (4) years, from January fifteenth (15th), one thousand eight hundred and eighty-five (1885), the period of incumbency of said persons respectively to be determined by lot. At the next Grand Annual Communication of said Grand Lodge, and at each successive Annual Communication, there shall be elected by the members of the said corporate body, after the election and installation of Grand Officers of said Grand Lodge, one (1) trustee, who shall serve for four (4) years and until his successor is elected.

Sec. 2. That section two (2) of said act be, and the same is hereby, amended by striking out, after the word "estate," in the third (3d) line thereof* the words "to the amount of fifty thousand (50,000) dollars;" also by striking out the last

six (6) words of said section, and inserting in lieu thereof the following words: "this State; *Provided, Further*, That said board of trustees, which shall consist of said Grand Officers and said individual corporators and their successors as above provided, shall not sell or convey any estate or interest in real property belonging to said Grand Lodge, nor lease the same for a term exceeding three (3) years, without the approval of the Grand Lodge, obtained when in session, nor without the approval of at least three-fourths (¾) of the members of said corporation."

Sec. 3. That the incorporation of the subordinate Lodges named in section three (3), four (4), and five (5) in said act, and of all subordinate Lodges heretofore incorporated or purporting to have been incorporated under the provisions of section six (6) of said act, be, and the same is hereby, legalized and confirmed, and all conveyances and leases of real estate, or of any interest therein heretofore made to or acquired by said Lodges or any of them, or which purported to have been made to them or any of them, in their corporate name or otherwise, be, and the same are hereby, legalized and confirmed.

Sec. 4. That section six (6) of said act be, and the same is hereby amended by striking out the words "clerk of any court of record," in the third (3d) line of said section,* and inserting in place thereof the words "register of deeds;" also by striking out the words in said section "or in the county to which the same is attached for judicial purposes," in third (3d) and fourth (4th) lines;* also by striking out the word "clerk," in the eighth (8th) line,* and inserting in lieu thereof the word "register."

Sec. 5. That all Lodges heretofore incorporated under the provisions of said act, having filed the certificate therein required, with the clerk of the court, may file and have recorded with the register of deeds of the respective counties where such Lodges are located, a certified copy of the certificate so filed with the clerk, which shall be recorded as provided herein, and such certificate, or the record thereof, or a certified copy of such record, shall be received as conclusive evidence in all courts and elsewhere, of the corporate existence of the Lodge named therein, from the original date and filing of such certificate with such clerk.

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*See printed copy of said Act, on page 12. Reprint G. L. Proceedings 1853-68.

Sec. 6. That any subordinate Lodge which has been heretofore or may be hereafter incorporated under the provisions of said act, either as originally enacted or as hereby amended, may, at the next or any subsequent [annual] communication of such Lodge, at which the officers of such Lodge shall be elected, elect three (3) trustees, who shall hold their offices for one (1), two (2) and three (3) years, respectively, to be determined by lot; and thereafter such Lodge shall elect one (1) trustee at each annual communication of such Lodge, whose term of office shall be three (3) years and until his successor is elected. Any vacancy in said board of trustees may be filled by appointment by the Master of the Lodge until the next annual communication, when an election shall be had of a trustee for the unexpired term. Such trustees shall be members of such Lodge, and shall have the care and control of all property belonging thereto, and shall make all contracts and transfers relating thereto, for the disposition thereof, under the direction of the Lodge. The Master and Secretary of the Lodge shall join with such trustees in all conveyances and contracts of or relating to real property, and the same shall be attested by the seal of the Lodge.

Sec. 7. That no subordinate Lodge incorporated under the provisions of said act, either as originally enacted or as hereby amended, shall sell or dispose of any real property or lease the same for a term exceeding five (5) years, unless a majority of all the members thereof shall have appeared at some regular communication of said Lodge and assented by vote thereto.

Sec. 8. That this act shall take effect and be in force from and after its passage.

Approved February 28, 1885.

1853, p. 12; 1884, pp. 16-20; 1885, p. 41; 1886, pp. 17-20, and *Appendix J, p. 195; 1888, p. 66.*

NOTE.—When a Lodge votes to become incorporated, under the above Acts, the Master and Wardens must file a certificate in the office of the Register of Deeds of the County in which the Lodge is situated, substantially as follows:

This is to certify, that in compliance with the requirements of an act of the Legislative Assembly of the Territory of Minnesota, providing for the incorporation of Masonic Lodges, approved March 5, 1853, amended by an act of the Legislature of the State of Minnesota.

approved February 28, 1885, the undersigned. the present Master and Wardens of the Masonic Lodge named below, file this certificate, for the purpose of incorporating our Lodge.

Name of Lodge: ———————————— Lodge No.———— Ancient Free and Accepted Masons of ————————, Minnesota. County and place where said Lodge holds its meetings: Town or City of ————————; County of————————, State of Minnesota.

Dated at————————————————————————Minnesota,

this———— ———— day of———————————, 19——.

————————————, Master.

————————————, Senior Warden.

————————————, Junior Warden

The Master and Wardens, and their successors, thus become the Trustees of the Lodge for the time being; but if later the Lodge prefer to elect Trustees differently, they can at any subsequent annual election of Lodge officers, proceed to also elect Trustees, as provided for in Sec. 6, of said Amended Act.

CHAPTER XIX.—STATISTICS.

DATE OF GRAND LODGE SESSIONS			Lodges on Roll	Active Lodges	Lodges Represented	Lodges Chartered	Members	Receipts Past Year Including Interest	Disbursements Past Year	BALANCES ON HAND		SOME OF THE DISBURSEMENTS FOR PAST YEAR		
Month	Days Inclusive	Year								General Fund	W. & O. Fund	Charity	Printing	Pay Roll
Feb'y.	24	1853	3	3	3	3	95	.....	.....	.....	.....	.....	.....	.....
Jan'y.	2- 3	1854	3	3	3	2	122	$ 170.50	$ 65.00	105.50	.....	.....	$ 50.00	.....
"	1- 6	1855	5	5	5	1	200	320.50	67.00	359.00	.....	.....	57.00	.....
"	7-11	1856	6	6	6	3	270	392.50	299.44	472.06	.....	.....	80.18	.....
"	6- 9	1857	8	8	8	10	620	1,100.40	726.21	846.25	.....	$ 55.00	213.18	139.00
"	5- 8	1858	18	18	14	6	800	1,089.50	1,035.00	900.75	.....	.....	245.00	344.50
Octob'r	26-28	1858	24	24	19	4	800	882.13	920.66	862.21	.....	.....	260.00	330.67
"	25-26	1859	28	28	21	2	800	634.23	885.52	610.92	.....	.....	276.70	246.37
"	23-25	1860	30	30	20	5	900	879.50	870.00	620.42	.....	.....	235.00	291.00
"	22-23	1861	35	31	26	3	1,100	694.50	905.81	409.11	.....	.....	.....	334.00
"	27-28	1863	38	33	26	6	1,600	1,586.00	.....	.....	.....	.....	.....	336.75
"	25-26	1864	44	39	29	5	1,900	4,215.72	.....	.....	.....	.....	.....	486.40
"	24-25	1865	49	43	32	5	2,300		1,710.10	2,506.12	.....	.....	.....	541.10
"	23-24	1866	54	48	42	1	2,700	2,810.35	1,119.80	4,196.67	.....	.....	125.00	730.45
"	22-24	1867	55	49	44	13	3,100	3,318.65	2,048.46	5,466.86	.....	.....	82.75	997.75
Jan'y	12-15	1869	68	61	61	10	3,600	6,139.74	4,338.80	5,787.90	.....	.....	795.55	1,703.10
"	11-13	1870	78	71	66	5	4,100	4,275.42	6,190.20	3,873.12	.....	.....	1,627.75	.....
"	10-12	1871	83	76	74	4	4,600	3,733.14	6,031 91	1,574.35	.....	.....	2,167.10	1,618.70
"	9-12	1872	87	80	79	8	5,000	4,167.50	5,614.75	127.10	.....	.....	809.03	1,625.40
"	14-15	1873	95	88	73	9	5,350	3,989.50	3,299.90	816.70	.....	.....	602.00	2,168.80
"	13-15	1874	104	96	87	5	5,800	4,117.50	854 53	4,079.67	.....	.....	592.00	1,442.10
"	12-14	1875	109	100	83	6	6,200	4,440.50	4,349.35	4,170.82	.....	.....	501 50	799.85
"	11-13	1876	115	106	92	9	6,350	3,750.00	4,133.10	3,787.72	.....	.....	655.00	886.95
"	9-11	1877	124	115	105	5	6,550	4,334.75	3,642.55	4,479.92	.....	.....	620.50	1,498.30
"	15-16	1878	129	120	108	4	6,750	3,480.75	3,772.20	4,188.47	.....	.....	718.20	1,339.50
"	14-15	1879	133	124	111	3	6,900	4,681.00	4,277.79	4,591.68	.....	.....	649.40	1,149.89
"	13-14	1880	136	127	109	5	7,000	4,596.50	3,577.24	5,610.94	.....	.....	662.41	1,180.08

DATE OF GRAND LODGE SESSIONS			Lodges on Roll	Active Lodges	Lodges Represented	Lodges Chartered	Members	Receipts Past Year Including Interest.	Disbursements Past Year	BALANCES ON HAND		SOME OF THE DISBURSEMENTS FOR PAST YEAR		
Month	Days Inclusive	Year								General Fund	W. & O. Fund	Charity	Printing	Pay Roll
Jan'y.	11-12	1881	141	129	120	5	7,250	$ 4,748.50	$ 3,210.27	$ 6,624 17	$ 525.00	.....	$ 639.88	$ 1,108.64
"	10-11	1882	146	133	120	5	7,600	5,193.05	3,599 33	8,184.19	558.70	$ 100.00	586.02	1,228.06
"	9-10	1883	151	138	124	5	8,100	5,532.93	3,849.83	9,839.38	586.63	.....	632.33	1,530.78
"	15-16	1884	156	143	133	2	8,600	6,041.83	4,223.76	11,628.07	615.96	.....	620.75	1,567.26
"	13-14	1885	158	145	134	5	9,000	5,894.29	4,545.98	12,000.59	1,591.75	125.00	433.58	1,791.80
"	12-13	1886	163	150	128	5	9,500	5,711.62	5,382.97	10,704.57	3,215.42	300.00	507.83	1,913.42
"	11-12	1887	168	154	138	2	10,000	6,129 22	4,471.20	10,162.59	5,415.42	125.00	529.41	2,036.04
"	11-13	1888	170	156	140	8	10,450	6,196.40	4,405.80	9,683.19	7,685.42	200.00	552.42	1 752.98
"	16-17	1889	178	164	155	3	10,900	6,408.35	5,875.09	7,946.45	9,955 42	500.00	906.16	2,174.00
"	15-17	1890	181	167	154	7	*11,463	7,068.70	4,949.31	9,728 34	10,292.92	300.00	582.12	1,800.52
"	14-15	1891	188	174	163	11	12,224	7,849.50	7,852.92	9,319.92	10,697.92	1,700.00	499.80	2,401.82
"	13-14	1892	199	184	163	5	12,832	8,220 00	6,217.49	11,204.60	10,815.75	970.00	600.00	2,015.07
"	11-12	1893	204	190	179	4	13,384	8,341.80	6,295.63	11,964.76	12,101.76	1,045.00	450.00	1,977.84
"	10-11	1894	208	194	183	4	14,001	8,365.40	6,161.29	13,728.87	12,541.76	1,345.00	486.25	2,198.59
"	16-17	1895	212	198	192	3	14,543	8,774.00	7,141.18	12,864.35	15,039.10	1,695.00	477.18	2,345.95
"	15-16	1896	215	200	189	3	15,065	8,946.20	7,699,03	11,471.52	17,679.10	2,220 00	483.96	2,290.01
"	13-14	1897	218	202	195	3	15,428	8,742.12	7 890.51	11,863 13	18,139.10	2,420.00	427.21	2,332.20
"	12-13	1898	221	205	195	2	15,691	8,748.75	8,107.97	12,003.91	18,639.10	2,395 00	455 81	2,306.35
"	11-12	1899	223	206	196	3	15,908	9,027.09	8,338 30	10,212.90	21,118.90	2,745.00	439.18	2,358.60
"	17.18	1900	226	210	200	6	16,401	9,879.16	8,532.22	10,911.04	21,767.70	3,120.00	450.00	2,317.82
"	.....	1901	232	216	.....	...	.....	.....	.....	.....	.....	.....	.....	.....

*The membership prior to 1890 is estimated, as the printed reports are mostly unreliable.

CHAPTER XX.

THE CHARGES OF A FREEMASON.

Extracted from the Ancient Records of Lodges beyond sea, and those in England, Scotland and Ireland, for the use of the Lodges in London. To be read at the making of new brethren, or when the Master shall order it.

THE GENERAL HEADS.

I. Of God and Religion. II. Of Civil Magistrates, Supreme and Subordinate. III. Of Lodges. IV. Of Masters, Wardens, Fellows and Apprentices. V. Of the Management of the Craft in working. VI. Of Behavior—1st, In the Lodge while Constituted. 2nd, After the Lodge is over, and the brethren are not gone. 3rd, When the brethren meet without strangers, but not in a Lodge. 4th, In the presence of strangers not Masons. 5th, At home and in the neighborhood. 6th, Towards a strange brother.

I.—CONCERNING GOD AND RELIGION.

A Mason is obliged, by his tenure, to obey the moral law; and if he rightly understands the art, he will never be a stupid Atheist nor an irreligious libertine.

But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true, or men of honor and honesty, by whatever denominations or persuasions they may be distinguished; whereby Masonry becomes the center of union and the means of conciliating true friendship among persons that must have remained at a perpetual distance.

II.—OF THE CIVIL MAGISTRATES, SUPREME AND SUBORDINATE.

A Mason is to be a peaceable subject of the civil powers, wherever he resides or works, and is never to be concerned

in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates; for as Masonry hath always been injured by war, bloodshed and confusion, so ancient kings and princes have been much disposed to encourage the craftsmen because of their peaceableness and loyalty; whereby they practically answered the cavils of their adversaries, and promoted the honor of the Fraternity, who ever flourished in times of peace.

So that if a brother should rebel against the state, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man; and if convicted of no other crime, though the loyal brotherhood must and ought to disown his rebellion, and give no umbrage or ground of political jealousy to the government for the time being, they can not expel him from the Lodge, and his relation to it remains indefeasible.

III.—OF LODGES.

A Lodge is a place where Masons assemble and work; hence, that assembly, or duly organized society of Masons, is called a Lodge, and every brother ought to belong to one, and to be subject to its by-laws and the General Regulations. It is either particular or general, and will be best understood by attending it, and by the Regulations of the general or Grand Lodge hereunto annexed. In ancient times, no master or fellow could be absent from it, especially when warned to appear at it, without incurring a severe censure, until it appeared to the Master and Wardens that pure necessity hindered him.

The persons admitted members of a Lodge must be good and true men, free born, and of mature and discreet age, no bondmen, no women, no immoral or scandalous men, but of good report.

IV.—OF MASTERS, WARDENS, FELLOWS AND APPRENTICES.

All preferment among Masons is grounded upon real worth and personal merit only; that so the lords may be

well served, and brethren not put to shame, nor the Royal Craft despised. Therefore, no Master or Warden is chosen by seniority, but for his merit. It is impossible to describe these things in writing, and every brother must attend in his place and learn them in a way peculiar to this Fraternity.

Only candidates may know that no Master should take an apprentice, unless he has sufficient employment for him, and unless he be a perfect youth, having no maim or defect in his body that may render him incapable of learning the art of serving his Master's lord, and of being made a brother, and then a Fellow Craft, in due time, even after he has served such a term of years as the custom of the country directs; and that he should be descended of honest parents; that so when otherwise qualified he may arrive to the honor of being the Warden, and then the Master of the Lodge, the Grand Warden, and at length the Grand Master of all the Lodges, according to his merit.

No brother can be a Warden until he has passed the part of a Fellow Craft; nor a Master until he has acted as a Warden; nor Grand Warden until he has been Master of a Lodge; nor Grand Master unless he has been a Fellow Craft before his election, who is also to be nobly born, or a gentleman of the best fashion, or some eminent scholar, or some curious architect, or other artist, descended of honest parents, and who is of singular great merit in the opinion of the Lodges. And for the better and easier and more honorable discharge of his office, the Grand Master has power to choose his own Deputy Grand Master, who must be then, or must have been formerly, the Master of a particular Lodge, and has the privilege of acting whatever the Grand Master, his principal, should act, unless the said principal be present, or interpose his authority by letter.

These Rulers and Governors, supreme and subordinate, of the Ancient Lodge, are to be obeyed in their respective stations by all the brethren, according to the old charges and regulations, with all humility, reverence, love, and alacrity.

V.—THE MANAGEMENT OF THE CRAFT IN WORKING.

All Masons shall work honestly on working days, that they may live creditably on holy days; and the time appointed by the law of the land or confirmed by custom, shall be observed.

The most expert of the Fellow Craftsmen shall be chosen the Master, or Overseer of the lord's work, who is to be called Master by those that work under him. The craftsmen are to avoid all ill language, and to call each other by no disobliging name, but brother or fellow; and to behave themselves courteously within and without the Lodge.

The Master knowing himself to be able of cunning, shall undertake the lord's work as reasonably as possible, and truly dispend his goods as if they were his own; nor to give more wages to any brother or apprentice than he really may deserve.

Both the Master and the Masons, receiving their wages justly, shall be faithful to the lord, and honestly finish their work, whether task or journey; nor put the work to task, that hath been accustomed to journey.

None shall discover envy at the prosperity of a brother, nor supplant him or put him out of his work, if he be capable to finish the same; for no man can finish another's work so much to the lord's profit unless he be thoroughly acquainted with the designs and drafts of him that began it.

When a Fellow Craftsman is chosen Warden of the work under the Master, he shall be true both to Master and fellows, shall carefully oversee the work in the Master's absence to the lord's profit; and the brethren shall obey him.

All Masons employed shall meekly receive their wages, without murmuring or mutiny, and not desert the Master, till the work is finished.

A younger brother shall be instructed in working, to prevent spoiling the materials for want of judgment, and for increasing and continuing of brotherly love.

All the tools used in working shall be approved by the Grand Lodge.

No laborers shall be employed in the proper work of Masonry; nor shall Freemasons work with those that are not free, without an urgent necessity; nor shall they teach laborers and unaccepted Masons as they should teach a brother or fellow.

VI.—OF BEHAVIOR, VIZ.:

1. *In the Lodge While Constituted.*—You are not to hold private committees, or separate conversation, without leave from the Master, nor to talk of anything impertinent or unseemly, nor interrupt the Master or Wardens, or any brother speaking to the Master; nor behave yourselves ludicrously or jestingly, while the Lodge is engaged in what is serious and solemn; nor use any unbecoming language upon any pretense whatsoever; but to pay due reverence to your Master, Wardens, and fellows, and put them to worship.

If any complaint be brought, the brother found guilty shall stand to the award and determination of the Lodge, who are the proper competent judges of all such controversies (unless you carry it by appeal to the Grand Lodge), and to whom they ought to be referred, unless the lord's work be hindered the meanwhile, in which case a particular reference may be made; but you must never go to law about what concerneth Masonry, without an absolute necessity apparent to the Lodge.

2. *Behavior After the Lodge is Over, and the Brethren Not Gone.*—You may enjoy yourselves with innocent mirth, treating one another according to ability, but avoiding all excess, or forcing any brother to eat or drink beyond his inclination; or hindering him from going when his occasions call him, or doing or saying anything offensive, or that may forbid an easy and free conversation, for that would blast our harmony and defeat our laudable purpose. Therefore, no private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about *religion or nation, or state policy;* we being only, as *Masons,* of the *Catholic religion* above mentioned; we are also of all

nations, tongues, kindreds, and languages, and are resolved against all *politics,* as what never yet conduced to the welfare of the Lodge, nor ever will. This *charge* has been always strictly enjoined and observed; but especially, ever since the *Reformation* in BRITAIN, or the dissent and secession of these nations from the *communion* of ROME.

3. *Behavior When Brethren Meet Without Strangers, but Not in a Lodge Formed.*—You are to salute one another in a courteous manner, as you will be instructed, calling each other *brother;* freely giving mutual instruction, as shall be thought expedient, without being overseen or overheard, and without encroaching upon each other, or derogating from that respect which is due to any brother were he not a Mason. For though all *Masons* are as *brethren* upon the same *level,* yet *Masonry* takes no honor from a man that he had before; nay, rather it adds to his honor, especially if he has deserved well of the brotherhood, who must give honor to whom it is due, and avoid ill *manners.*

4. *Behavior in Presence of Strangers Not Masons.*—You shall be cautious in your words and carriage, that the most penetrating stranger shall not be able to discover or find out what is not proper to be intimated; and sometimes you shall divert a discourse and manage it prudently, for the honor of the *Worshipful Fraternity.*

5. *Behavior at Home and in Your Neighborhood.*—You are to act as becomes a moral and wise man; particularly not to let your family, friends and neighbors know the *concerns* of the Lodge, etc.; but wisely consult your own honor and that of the *Ancient Brotherhood,* for reasons not to be mentioned here. You must also consult your health by not continuing together too late, or too long from home, after Lodge hours are past; and by avoiding of gluttony or drunkenness, that your families be not neglected or injured, nor you disabled from working.

6. *Behavior Toward a Strange Brother.*—You are cautiously to examine him in such a method as prudence shall direct you, that you may not be imposed upon by an ignorant, false *pretender,* whom you are to reject with contempt and

derision, and beware of giving him any hints of knowledge.

But if you discover him to be a true and genuine *brother*, you are to respect him accordingly, and if he is in want you must relieve him if you can; or else direct him how he may be relieved; you must employ him some days or else recommend him to be employed; but you are not charged to do beyond your ability, only to prefer a poor *brother* that is a *good man* and *true* before any other people in the same circumstances.

FINALLY, all these CHARGES, you are to observe, and also those that shall be communicated to you in another way; cultivating BROTHERLY LOVE, the foundation and cap-stone, the *cement* and *glory* of the *Ancient Fraternity;* avoiding all wrangling and quarreling, all slander and backbiting, nor permitting others to slander any honest brother, but defending his character and doing him all good offices as far as is consistent with your *honor and safety*, and no further.

And if any of them do you an injury, you must apply to your own or his Lodge; and from thence you may appeal to the GRAND LODGE, at the *Quarterly Communication*, and from thence to the *Annual* GRAND LODGE, as has been the ancient laudable conduct of our forefathers in every nation, never taking a *legal course* but when the case cannot be otherwise decided, and patiently listening to the honest and friendly advice of *Master and fellows*, when they would prevent your going to law with *strangers*, or would excite you to put a speedy period to all *law suits*, so that you may mind the affairs of MASONRY with the more alacrity and success; but with respect to *brothers or fellows* at law the *Master* and brethren should kindly offer their mediation, which ought to be thankfully submitted to by the contending brethren; and if that submission is impracticable, they must, however, carry on their *process or law suit* without wrath and rancor (not in the common way), saying or doing nothing which may hinder *brotherly love*, and good offices to be renewed and continued; that all may see the *benign influence* of MASONRY, as all true *Masons* have done from the beginning of the world, and will do to the end of *time*. *Amen*. So mote it be.

CHAPTER XXI.

HISTORY OF THE CONSTITUTION, DIGESTS AND CODE.

The Grand Lodge of Minnesota has had but two Constitutions.

The first (pp. 4 to 9 of reprint) was adopted Feb. 24, 1853, by the convention which met in St. Paul, preliminary to the organization of the Grand Lodge the same day.

It was prepared and presented by Bro. Aaron Goodrich, the first Deputy Grand Master.

At the Grand Lodge session in January, 1854, a committee of five,—one from each Lodge,—with Bro. A. T. C. Pierson as chairman, was appointed to revise the Constitution. A partial report was made in 1855 and a full report in 1856. (See pp. 46 to 56, reprint). It included the trial code adopted in 1855 (p. 29) and had appended to it 25 sections of General Regulations. It was based on the Constitution of the Grand Lodge of New York, selected as the best out of thirty-three examined. (See Bro. Pierson's report, p. 639, reprint). It was adopted Jan. 11, 1856, (p. 59) and on May 1, 1856, having been approved by all the Lodges, the Grand Master declared it to be in full force. Forty-four years have elapsed and it remains substantially as then adopted. An amendment was adopted in 1865 (p. 553) and confirmed in 1866, (p. 562) adding sixteen rules of procedure in trial cases. An amendment to Rule 15 of the Trial Code was adopted in 1872 (p. 45), but went no further, as a committee of five was created (p. 50) to prepare and submit a new Constitution, etc., in 1873. In 1873, instead of submitting a new Constitution, eight amendments were offered and five of them adopted (p. 25), and the Trial Code was amended, (p. 31), but there is no record of any confirmation in 1874. In 1875 (p. 32, 45) an able committee of five was appointed "to give the Constitution a thorough examination" and report in 1876 any amendments necessary. The chairman, Bro. Pierson, reported verbally in 1876, (p. 50) and suggested that the committee be remodeled. This was done and a report was due in 1877, but none was made. The committee were directed, however, to have 250 copies of their proposed alterations printed for the use of the members in 1878. This was not done. In 1880 an amendment was adopted (p. 50) forbidding dual membership, which

was ratified in 1881 (p. 44). In 1886 (p. 33) an amendment was adopted, transferring the Trial Code to the General Regulations, and this was ratified in 1887 (p. 50). In 1894 another committee was appointed "to revise and re-arrange the entire Constitution, Regulations and By-Laws," to report in 1895, but no report was ever made. An amendment was adopted in 1894 (p. 44) making the Widows' and Orphans Fund a permanent one, and this was confirmed in 1895, (p. 51.) An amendment was adopted in 1895 (p. 51) favoring reciprocal waivers of jurisdiction with other Grand Jurisdictions contiguous to ours, but it never was ratified. In 1899 an amendment to Sec. 26 was passed, relating to Lodge membership (p. 50), which was adopted in 1900 (p. 58).

The *Regulations* were amended in 1859, striking out Past Masters as members of Grand Lodge (p. 279); in 1866, concerning Grand Lodge Trustees, (p. 570); in 1873, as to the Trial Code (p. 31); in 1874, abolishing the joining fee (p. 33); and in 1887, a new Trial Code was adopted (p. 63).

The Constitution and Regulations were printed with the proceedings in 1856, and again in 1879, and 1889. In 1867 (p. 605) a committee was appointed to arrange and publish the Constitution, By-Laws, Rules, Regulations and Resolutions of the Grand Lodge, and this was done in pamphlet form (68 pp.) in 1868, and also bound in with the reprint in 1869. (See p. 637).

A Digest of the Constitution and Laws, prepared and published every five years since 1880 by Bro. Irving Todd, of Hastings, has been purchased by Grand Lodge and a copy furnished each Lodge.

In 1900, (p. 44, 60) a committee, consisting of Bros. Thomas Montgomery, Grand Secretary; Irving Todd, and Past Grand Master Henry R. Wells, was appointed to prepare a "Masonic Code of Minnesota," and thefollowing pages show the result of their labors. The chairman has spent many weary weeks in the compilation and preparation of the work, but will feel amply rewarded if his brethren in Minnesota profit by its perusal, and if the officers of Lodges have their labors facilitated by reference to its pages. All references previous to 1869 are to the pages of the reprint; after that to the annual proceedings. *C.* stands for Constitution, *R.* for General Regulations, *D.* for Digest of Decisions, etc., *S.* for the consecutive sections of the Code, and *p.* for page. The figures refer to the year, and page of proceedings, thus—*1875, p. 39*, or to the sections of the Code, thus—*C. 58.*

THOMAS MONTGOMERY,
Chairman.

GRAND LODGE CONSTITUTION.

CHAPTER XXII.

PREAMBLE.

WE, The Grand Lodge of Ancient Free and Accepted Masons of Minnesota, practicing the Ancient York Rite, in order to establish fraternal union, maintain order, insure tranquility, provide for and promote the general welfare of the Craft, and secure to the Fraternity within our jurisdiction the blessings of Masonic privileges, do ordain and establish this

CONSTITUTION.

ARTICLE I.—OF MASONIC GOVERNMENT.

SECTION 1. The government of Ancient Free and Accepted Masons is reposed—

1st.—In Grand Lodges; and

2nd.—In subordinate or particular Lodges.

SEC. 2. A Grand Lodge is a body of Masons in whom is inalienably vested the government and superintendence of the Fraternity within its territorial jurisdiction, and is primarily composed of its Grand Officers, and the Masters and Wardens, or their proxies, of the subordinate Lodges under its jurisdiction. It may also enlarge or diminish its numbers, at pleasure, by a provision, or change of its Constitution.

SEC. 3. A subordinate Lodge consists of a Master, a Senior Warden, a Junior Warden, a Treasurer, a Secretary, a Senior Deacon, a Junior Deacon, and as many members as may be convenient, congregating and working by virtue of a charter or warrant held under the Grand Lodge having lawful jurisdiction over it, and at the place designated in its charter or by the Grand Lodge.

ARTICLE II.—OF MASONIC LAWS.

SEC. 4. The actions of Freemasons in their Grand or subordinate Lodges, or in their individual character, is regulated and controlled—

1st.—By Ancient Landmarks.

2nd.—By written Constitutions.

3rd.—By General Regulations, and by Usages, Customs, Rules, Edicts, and Resolutions, having the force of Regulations.

SEC. 5. The Ancient Landmarks are those principles of Masonic government and polity which are among the parts of Masonic law, or rule of government, that may never be altered or disturbed, as for instance, the universal language of Masons, and those peculiar marks of distinction by which we are separated from the profane, and by which we are enabled to prove ourselves as the "Sons of Light."

SEC. 6. Constitutions are those written compacts or laws adopted by Freemasons for the government of a Grand Lodge and its subordinate Lodges and their members, and intended to be permanent in their character.

SEC. 7. General Regulations, Usages, Customs, Rules, Edicts, and Resolutions are those Masonic rules of action adopted by competent authority for local or temporary purposes, admitting of change at convenience, and not embraced in Ancient Landmarks or Constitutions, and are frequently termed By-Laws.

SEC. 8. The following are enumerated from the Ancient Constitutions as having the force of Ancient Landmarks of the Fraternity, having been generally received and acknowledged by Masons as such.

1st.—That belief in the Supreme Being, "the Great Architect of the Universe," who will punish vice and reward virtue, is an indispensable prerequisite to admission to Masonry.

2nd.—That the moral law which inculcates charity and probity, industry and sobriety, and obedience to law and civil government, is the rule and guide of every Mason, and to which strict conformity is required.

3rd.—That obedience to Masonic law and authority being voluntarily assumed is of perpetual obligation.

4th.—That the Rites and Ceremonies (which include the unwritten language) of the true system of the Ancient York Rite, and which constitute a part of the Body of Masonry, are immutable, and that it is not in the power of any man or body of men to make innovations therein.

5th.—That contentions and lawsuits between brethren are contrary to the laws and regulations of Masonry.

6th.—That charity is the right of a Mason, his widow and orphans, when poor and destitute, to demand, and the duty of his prosperous brother to bestow.

7th.—That Masonic instruction is, like charity, a reciprocal right and duty of Masons.

8th.—That to visit Masonically is an inherent right of Masons, but no visitor shall be received into a Lodge if any member present objects.

9th.—That a candidate for Masonry must be a man, of mature age, free born, of good report, hale and sound, not deformed or dismembered, and no eunuch.

10th.—That the Grand Master may make Masons at sight, and may grant a dispensation to a Lodge for the same purpose, but in all other cases a candidate must be proposed in open Lodge, at a stated meeting, and can only be accepted at a stated meeting following, by the scrutiny of a secret ballot, and an unanimous vote, and must pay a fixed price before admission.

11th.—That it is the duty of every Mason to be a contributing member of some Lodge.

12th.—That a Mason who is not a member of a Lodge is still subject to the disciplinary power of Masonry.

13th.—That the Master and Wardens of every chartered Lodge are of right and inalienably representatives in and members of the Grand Lodge.

14th.—That no one can be elected Master of a chartered Lodge (except at its first election) but a Master Mason who shall have served as a Warden.

15th.—That every Mason must be tried by his peers; hence the Master cannot be tried by his Lodge.

16th.—That no appeal to the Lodge can be taken from the decision of the Master, or the Warden occupying the chair in his absence.

17th.—That Masonic intercourse with a clandestine, suspended or expelled Mason, is a breach of duty and an offense against Masonic law.

18th.—That a restoration of the privileges of Masonry by the Grand Lodge does not restore to membership in a subordinate Lodge.

19th.—That the failure of a Lodge to meet for one year is cause for the forfeiture of its charter.

20th.—That it is the duty as well as the right of every chartered Lodge to be represented in the Grand Lodge at its Communications.

21st.—That a Grand Lodge has supreme and exclusive jurisdiction, within its territorial limits, over all matters of Ancient Craft Masonry.

22nd.—That no appeal lies from the decision of the Grand Master in the chair, or the Deputy Grand Master or Grand Warden occupying the chair in his absence.

23rd.—That the office of Grand Master is always elective, and should be filled annually by the Grand Lodge.

24th.—That a Grand Lodge composed of its officers and representatives must meet at least once in each year, to consult and act concerning the interests of the Fraternity in its jurisdiction.

25th.—That all officers of Grand or subordinate Lodges must be Master Masons.

26th.—That no subject of a sectarian or political character can be discussed in a Lodge, and any Mason proposing such a subject renders himself liable to the disciplinary action of the Lodge.

ARTICLE III.—OF GRAND LODGES.

SEC. 9. The powers and privileges of Grand Lodges are Executive, Legislative and Judicial.

The exercise of these powers and privileges is defined in particular Constitutions and General Regulations, which it

has an inalienable right to frame and adopt at its convenience. and to amend, alter, add to, or repeal, at its pleasure, under the limitations therein imposed, and are final and conclusive upon all parties concerned, until altered or reversed by the Grand Lodge. But nothing can be adopted in derogation of the Ancient Landmarks; nor can any legislative act or Regulation be passed, affecting the interest of the whole Fraternity, except at a stated Annual Communication.

SEC. 10. All the executive powers of a Grand Lodge when not in session are reposed in its Grand Master.

SEC. 11. The legislative powers of a Grand Lodge extend to every case of legislation not delegated or reserved to subordinate Lodges.

SEC. 12. The judicial powers of a Grand Lodge are of two kinds—

1st.—Original, embracing all matters of controversy which may arise between any of the Lodges under its jurisdiction, or the members of different Lodges, and the enforcement of discipline upon its own members, and the Lodges under its jurisdiction, and upon individual Masons; *provided*, that this clause shall not be so construed as to deprive a Lodge of the right to enforce discipline upon any of its members, except the Master or Grand Master while in office.

2nd.—Appellate, embracing all matters of controversy and discipline, proper for Masonic investigation, arising in any Lodge, and over which it has not exercised original jurisdiction.

SEC. 13. All governmental powers, whether executive, legislative or judicial, not expressly delegated by the Grand Lodge, are inherent in and reserved to it as the supreme governing body.

ARTICLE IV.—OF SUBORDINATE LODGES.

SEC. 14. The powers and privileges of a subordinate or particular Lodge are such as are defined in its charter or

warrant; and by the Constitution of the Grand Lodge granting the same; and the Ancient Landmarks and General Regulations; and are divided into—

1st.—Executive, in the direction and performance of its work under the control of its Master, and in all other matters in aid of the Master, who has the primary executive power of a Lodge.

2nd.—Legislative, embracing all matters relating to its internal concerns not in derogation of the Ancient Landmarks, the Constitution and Regulations of the Grand Lodge, and its own by-laws.

3rd.—Judicial, embracing the exercise of discipline and settlement of controversies between and over all its members (except the Master) and over all Masons and non-affiliated brethren within its jurisdiction, subject to an appeal to the Grand Lodge.

SEC. 15. Lodges shall take precedence according to the seniority of their respective charters.

SEC. 16. A Lodge can only be organized—

1st.—By the dispensation of the Grand Master or Acting Grand Master.

2nd.—By the charter or warrant of the Grand Lodge having jurisdiction; and in either case only upon the application of not less than seven regular Master Masons.

SEC. 17. A Lodge can only be dissolved—

1st.—By the act of the Grand Lodge, whereby its charter is forfeited.

2nd.—By a voluntary surrender of its charter; but no Lodge can surrender its charter, so long as seven regular Master Masons, including the present or a Past Master, or a present or a former Warden, are desirous of retaining it.

SEC. 18. The acts by which a charter may be forfeited are—

1st.—Contumacy to the authority of the Grand Master or Grand Lodge.

2nd.—Departure from the original plan of Masonry and Ancient Landmarks.

3rd.—Disobedience to the Grand Lodge Constitution and Laws.

4th.—Ceasing to meet for one year.

The surrender or forfeiture of a charter when declared by the Grand Lodge, or the expiration of the term for which a dispensation has been issued (unless a charter or warrant is granted by the Grand Lodge), or the withdrawing of the same by the Grand Master, shall be conclusive upon the Lodge and its members, and carries with it all the property of the Lodge, which becomes the property of the Grand Lodge, and must, on demand, be surrendered by the last Master or whoever has it in custody, to the Grand Lodge or its authorized agent.

SEC. 19. No charter of a Lodge can be forfeited except upon charges regularly made in the Grand Lodge at its Annual Communication, of which due notice shall be given the Lodge, and an opportunity of being heard in defense; but it may be suspended, (arrested) by the Grand Lodge, or Grand Master, or Acting Grand Master, at any time, upon proper cause shown, which suspension shall not extend beyond the next Annual Communication.

SEC. 20. A Lodge may not remove its place of meeting from the city, town or village named in its charter, nor from one place to another in the same city, town or village, except by a concurrent vote of two-thirds of the members present at a stated meeting, or at a special meeting to be appointed, for which special meeting a summons shall be issued stating its object, which summons must be served at least ten days previous to such meeting; and such removal from the city, town or village must receive the sanction of the Grand Lodge or Grand Master previous thereto.

SEC. 21. A Lodge has full power and authority to enact by-laws for its own government, conformable to its Grand Lodge Constitution and laws, and the principles of Masonry, and any by-law inconsistent therewith is absolutely void.

SEC. 22. A Lodge has power to make but five new brethren at the same time, without a dispensation of the Grand Master, nor shall the second or third degrees be conferred until the candidate has proved his proficiency in the preceding degree by a satisfactory examination in open Lodge, except by dispensation from the Grand Master.

SEC. 23. A Lodge may not initiate any person without due inquiry into his qualifications; nor shall any visitor be admitted without satisfactory proof that he is in good standing in his Lodge, or was in the last Lodge of which he was a member; nor shall any non-affiliated Mason be permitted to visit any one Lodge in this jurisdiction more than three times.

SEC. 24. The Master, Wardens, Treasurer and Secretary of subordinate Lodges must be elective; other offices may be filled as the by-laws of said Lodge may prescribe. All elective officers must be chosen annually by ballot and by a majority of votes. All appointed officers must be chosen immediately after the installation of the Master. All officers should, if practicable, be installed on or before the next stated meeting after they shall have been chosen.

SEC. 25. A Lodge may fill vacancies in office, except those of Master and Wardens (as their by-laws may prescribe), at any stated meeting, upon full notice to the members.

SEC. 26. Every member of a Lodge in good standing is entitled to one vote, and every voter is eligible to any office in the Lodge except that of Master. None but Master Masons can be members of a Lodge, and no Master Mason shall become a member of more than one Lodge at the same time.

Every chartered Lodge is required to have its by-laws and all amendments thereto, when approved by the Grand Master, neatly written in a book or kept in some other suitable form, to be signed by its members as soon as possible after they become such. Signing the by-laws, however, is not a condition precedent to membership. When a lodge confers the degree of Master Mason upon one who has petitioned for and been elected to receive the mysteries of Masonry therein (or has it conferred by another Lodge), or elects a Master Mason to membership who has duly petitioned therefor, such act of raising or election constitutes the petitioner a member of said Lodge from the date thereof.

SEC. 27. The ballot on petitions for the degrees or

membership is strictly and inviolably secret, and to elect must be unanimous.

SEC. 28. No Lodge can receive, refer or act upon a petition for the degrees or membership, or ballot on same or for officers, or adopt any resolution affecting the by-laws of the Lodge, at any other than a stated meeting. Every Lodge should meet at least once in every month for the dispatch of business.

SEC. 29. No Lodge can, at a special meeting, alter or expunge any part of the proceedings of a stated one.

SEC. 30. In the absence of, vacancy in the office, or inability of the Master, the Senior and Junior Wardens will, in succession, succeed to his prerogatives and duties for all purposes. In the absence of all three of the above named officers, the Lodge may be opened by one of its Past Masters.

SEC. 31. No Lodge shall confer the degrees for a less sum than fifteen dollars, or upon credit, or receive a promissory note therefor in lieu of money; or distribute its funds among its members; or introduce ardent spirits within its Lodge room, or any room adjoining; or meet for Ma onic labors, other than deeds of charity, on the Sabbath, or first day of the week.

SEC. 32. A Lodge under dispensation is but a temporary and inchoate body, and is not entitled to representation in the Grand Lodge, and those who work it do not forfeit their membership in any other Lodge while it so continues, but such membership is thereby suspended.

ARTICLE V.—OF PENALTIES.

SEC. 33. The penalties imposed by Masonic law, are—

1st.—Reprimand, which may be done privately or in open Lodge, by the Master.

2nd.—Suspension, which is either limited or indefinite.

3rd.—Expulsion, which always implies a termination not only of his Masonic intercourse and connection with the body inflicting it, but from the Masonic Fraternity, unless an appeal be made.

SEC. 34. Suspension applies to Lodges as well as individuals, and when inflicted upon a Lodge it suspends all its members unless expressly excepted. Suspension and expulsion imply interdiction of all Masonic intercourse with delinquents while in force.

SEC. 35. Suspension is only inflicted when the offense is against some temporary regulation of the Fraternity; expulsion follows a gross violation of the moral law, or the fundamental principles of Masonry, or attempts against any part of the frame-work of its government. Neither shall be published to any but Masons, except by permission of the Grand Lodge or Grand Master.

SEC. 36. A Lodge may pronounce sentence of indefinite suspension, or expulsion, which shall be final unless appealed from within six months of the knowledge of the sentence, and reversed or modified on such appeal by the Grand Lodge. But the Grand Lodge may, on application, after one year from the sentence, restore any one suspended or expelled by a Lodge or Grand Lodge, in its discretion.

SEC. 37. Arrears for one year's dues may subject a member to be stricken from the roll of his Lodge; and such fact shall be stated in the annual return, and the Lodge thereafter shall not be liable to the Grand Lodge for such dues, and the member shall thereupon become non-affiliated, but no act of suspension or expulsion shall be pronounced for non-payment of dues only.

SEC. 38. It being the duty of every Mason to belong to a Lodge, and contribute to its funds; therefore any Mason who does not contribute to the funds or belong to some Lodge, shall not be entitled to join in processions, or to receive assistance, or Masonic burial.

ARTICLE VI.—OF CHARITY.

SEC. 39. Every brother in good standing, and the wives, widows, and minor children of such, have a claim to charitable relief from the funds of the Grand Lodge, or any of its subordinates, upon presenting satisfactory evidence of their

Masonic character or relations, and that they are in necessitous circumstances.

SEC. 40. When such claim shall be made upon the funds of the Grand Lodge when in session, it shall be referred to the Grand Stewards and Grand Treasurer, who shall report thereon to the Grand Lodge at the same session.

SEC. 41. When such claim shall be made in the recess, it shall be presented to the Grand Master, Deputy Grand Master, the Grand Wardens, or the Grand Secretary, who shall select three brethren, Past Masters, Master, or Wardens of Lodges, who shall be a committee to examine and report thereon; and the Grand Treasurer shall pay any draft upon him for such relief made by them, and countersigned by the Grand officer appointing them, not exceeding fifty dollars for any one object, *provided*, that the Widows' and Orphans' Fund, which has been heretofore, or may hereafter be created, shall be a permanent trust fund, and no part of the principal thereof shall be appropriated or expended.

ARTICLE VII.—OF GRAND LODGE OFFICERS.

SEC. 42. The officers of a Grand Lodge are elected or appointed, and hold their offices for one year, or until their successors are chosen and installed.

SEC. 43. The elective officers of a Grand Lodge are—the Grand Master, (whose style or title is Most Worshipful), Deputy Grand Master, Senior and Junior Grand Wardens, Grand Treasurer, and Grand Secretary (the title of all whom is Right Worshipful).

SEC. 44. The appointed officers of a Grand Lodge are, a Grand Chaplain, Senior and Junior Grand Deacons, Grand Marshal, Grand Standard Bearer, Grand Sword Bearer, Senior and Junior Grand Stewards, Grand Pursuivant, and Grand Tyler (the title of all of whom is Worshipful).

SEC. 45. The elective officers of the Grand Lodge must be chosen at its Annual Communication, by ballot, and by a majority of votes. The appointed officers are selected by the Grand Master. It may have such additional officers as

its necessities or objects require, to be provided for by a Regulation.

SEC. 46. The installation of the officers of the Grand Lodge must take place during the Annual Communication at which they are selected; and vacancies may be filled by temporary appointment from the Grand Master till the next annual election.

ARTICLE VIII.—DUTIES AND POWERS OF GRAND OFFICERS.

SEC. 47. The Grand Master has power within this jurisdiction—

1st.—To convene any Lodge; to preside therein; to inspect the proceedings, and require full conformity to Masonic law.

2nd.—To require the attendance of any Grand Officer in his visitations to Lodges, and information respecting the duties of his office.

3rd.—To make Masons at sight; and he may, by written dispensation, delegate this power to a Lodge.

4th.—To convene the Grand Lodge in Special Communication, by giving twenty days' notice.

5th.—To suspend a Lodge or brother until the next Annual Communication of the Grand Lodge, when he shall present the reason for such suspension in writing.

6th.—To grant dispensations for new Lodges (when the Grand Lodge is not in session), or for a Lodge to change its place of meeting (in accordance with section 20), or for public processions or assemblies (except in cases of Masonic funerals which shall not require a dispensation); or for the election of Master or Wardens of Lodges.

7th.—To exercise all such other powers as are warranted or required of him by the Ancient Regulations, or customs of the Craft; *provided always*, that he shall have no power to suspend the operation of any By-Law of this Grand Lodge.

The duties of the Grand Master are:

1st.—To preside at all Communications of the Grand Lodge.

2nd.—To appoint all officers and committees of the Grand Lodge not otherwise provided for.

3rd.—To lay before the Grand Lodge, on the first day of their Annual Communication, or as soon thereafter as possible, a written message or address, therein detailing an account of his official acts during the recess, the state and condition of Masonry in the jurisdiction, and recommending to the Grand Lodge such measures as he may deem expedient and necessary.

4th.—To give the casting vote in the Grand Lodge whenever on any question there shall be an equal number of votes.

5th.—To exercise a supervisory control over the Grand Officers, instruct them in their various duties, and see that the same are performed.

SEC. 48. The Deputy Grand Master's powers and duties are:

1st.—To attend the Communications of the Grand Lodge, and render the Grand Master such assistance as may be required of him.

2nd.—In case of the death or permanent removal from the jurisdiction of the Grand Master, he may exercise all the powers and perform all the duties of Grand Master until the next Annual Communication of the Grand Lodge.

3rd.—In the temporary absence of the Grand Master from the jurisdiction, he may, with the consent of the Senior and Junior Grand Wardens, call a meeting of the Grand Lodge; and exercise such other powers and duties appertaining to the office of Grand Master as the interest of the Craft may in his judgment demand.

SEC. 49. The Grand Wardens shall assist the Grand Master in the Grand Lodge, attend him in the Grand Visitations when required, and discharge such other duties as appertain to their office. In the absence of the Grand Master and Deputy Grand Master, the Senior Grand Warden shall preside; and in his absence the Junior Grand Warden shall preside.

SEC. 50. It shall be the duty of the Grand Treasurer—

1st.—To take charge of all the funds, property, securities, and vouchers of the Grand Lodge.

2nd.—To pay all orders duly drawn under the Regulations, or special directions of the Grand Lodge.

3rd.—To attend the Grand Lodge, and upon the Grand Master when required, with the books and all necessary documents relating to his office, and also when required, the meeting of any committee whose duty it may be to act in relation to the fiscal concerns of the Grand Lodge.

4th.—To report annually to the Grand Lodge the amount of his receipts and expenditures, by items; from whom received, and to whom paid; and the amount of securities in his hand, for funds invested by the Trustees.

5th.—To execute and file with the Grand Secretary an official bond, with sureties, to be approved by the Trustees, conditioned on the faithful performance of his duties as Grand Treasurer.

6th.—To pay and deliver at the expiration of his term, to his successor in office, or such person as shall be designated by the Grand Lodge, all moneys, securities, evidences of debt, books, writings, and property of the Grand Lodge under his control, making all proper assignments, when necessary.

SEC. 51. It shall be the duty of the Grand Secretary—

1st.—To record the proceedings of the Grand Lodge.

2nd.—To receive and keep a proper account of all moneys of the Grand Lodge, and pay over the same without delay to the Grand Treasurer, taking his receipt for the same.

3rd.—To keep a register in which to enter all charters or warrants, dispensations and certificates granted by the Grand Lodge or Grand Master.

4th.—To keep a register of all the Lodges and their members with a permanent number prefixed to each name, together with the age, occupation, residence, date of initiation, passing, raising, joining, restoration, withdrawal, striking from the roll, suspension, expulsion or death, reported in the annual returns.

5th.—To receive, file, and safely keep all papers and documents of the Grand Lodge.

6th.—To sign and certify all instruments of the Grand Lodge, and to have the custody of the seal of the Grand Lodge.

7th.—To report annually to the Grand Lodge the amount of money received by him, by items, and the specific sources from which it was received, and also the Lodges that have neglected to render proper returns of their elections, members and dues; and such general information as to the state of the Lodges as may be proper for the information or action of the Grand Lodge.

8th.—To conduct the correspondence of the Grand Lodge, under the direction of the Grand Master, in a Masonic manner.

9th.—To attend, with all necessary writings under his control, at all Communications of the Grand Lodge, and also to attend upon the Grand Master on Masonic business, when required.

10th.—To transmit to the several Grand Lodges in correspondence with this Grand Lodge a list of the Grand Officers immediately after their installation.

SEC. 52. It shall be the duty of the Grand Chaplain to attend the Grand Lodge, and to perform the religious services.

SEC. 53. It shall be the duty of the Grand Deacons to assist within the body of the Grand Lodge in such duties as by usage appertain to their office.

SEC. 54. It shall be the duty of the Grand Marshal—

1st.—To proclaim the Grand Officers at their installation.

2nd.—To introduce the Representatives of other Grand Lodges and visiting brethren of distinction.

3rd.—To conduct the processions of the Grand Lodge.

SEC. 55. It shall be the duty of the Grand Standard Bearer to carry the Grand Lodge Banner in processions and public ceremonies.

SEC. 56. It shall be the duty of the Grand Sword Bearer to carry the sword in processions and public ceremonies.

SEC. 57. It shall be the duty of the Grand Stewards to examine into all applications made for charity to the Grand Lodge, and to have immediate superintendence in the provisions to be made for festivals.

SEC. 58. It shall be the duty of the Grand Pursuivant to

communicate with the Grand Tyler, and announce all applicants for admission, by their names and Masonic address.

SEC. 59. It shall be the duty of the Grand Tyler—

1st.—To guard the doors of the Grand Lodge on the outside; to report all persons claiming admission and to see that none enter unless duly authorized and properly clothed.

2nd.—To take charge of the Grand Lodge jewels, clothing and other property present, during the sessions.

3rd.—To carry summonses, and perform all the customary services pertaining to his office.

SEC. 60. The Grand Treasurer, Grand Secretary, Grand Pursuivant, and Grand Tyler, shall each receive such compensation for his services as the Grand Lodge shall direct.

SEC. 61. No amendment to this Constitution shall be made or have effect, until it shall have been proposed in the Grand Lodge, at its Annual Communication, and concurred in by two-thirds of the members present. Said amendment shall then be printed, with the proceedings of the Grand Lodge, and sent to all the Lodges under the jurisdiction; and if approved by two-thirds of the members at the next Annual Communication, it shall then be in full force and effect.

CHAPTER XXIII.

GENERAL REGULATIONS.

ARTICLE I.—GRAND LODGE TITLE, OFFICERS MEMBERS, ETC.

SEC. 62. The style or title of this Grand Lodge shall be "The Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of Minnesota."

SEC. 63. This Grand Lodge shall be composed of the Grand Officers mentioned in sections 43 and 44 of the Constitution; and all Past Grand Masters, Past Deputy Grand Masters, Past Senior and Junior Grand Wardens, and the Master and Wardens, or their proxies, of all Lodges subordinate to this Grand Lodge. A proxy must have attained the rank of Warden and be a member of the Lodge which he represents.

SEC. 64. Every officer and member of the Grand Lodge must be a member of a Lodge within this jurisdiction.

SEC. 65. The Grand Lodge shall hold an Annual Communication in the city of St. Paul, commencing at noon on the third Wednesday after the first Monday in January, at which time the Grand Officers shall be selected and installed, and all matters affecting the Craft in this Jurisdiction shall be considered and acted upon. Special Communications may be held at any other time, on the call of the Grand Master; but no business of legislation shall be transacted, or change of the Constitutions, Regulations, or Rules of Government of the Grand Lodge or Craft, shall be made, except at the Annual Communications.

SEC. 66. Each Lodge, represented either by the Master and Wardens or their proxies, shall be entitled to three votes. If but two of them are present, and the third not represented by proxy, the officer highest in rank shall have

two votes. If two of said representatives be absent, and not represented by proxy, the third one, or his proxy, may cast the three votes.

SEC. 67. None but members of the Grand Lodge (past or present officers of other Grand Lodges excepted) shall be present at the opening of the same, or during an election.

SEC. 68. No brother shall be admitted into the Grand Lodge but the members thereof, except by permission of the Grand Lodge. No non-affiliated brother shall be permitted to visit the Grand Lodge, except by special invitation.

SEC. 69. Each member of the Grand Lodge shall appear therein with his proper clothing and jewel.

SEC. 70. The jewels of the Grand Lodge officers shall be yellow, the collars and aprons of purple velvet. The jewels of the officers of Lodges shall be of silver; the color of their collars blue, and of their aprons, white trimmed with blue.

SEC. 71. All members of the Grand Lodge shall be entitled to one vote, except the appointed officers, who may not vote for the election of officers; but the Grand Master has two votes. Past Grand Masters, Past Deputy Grand Masters and Past Senior and Junior Grand Wardens, shall each be entitled to one vote when present. No Grand Officer, or Past Grand Officer shall be entitled to vote in a double capacity, but may elect in which capacity he will vote.

ARTICLE II.—OF REVENUE AND FUNDS.

SEC. 72. The revenue of this Grand Lodge shall be derived from the following sources:

For every original charter or warrant	$45 00
For every dispensation for a new Lodge	20 00
And if a charter or warrant be afterwards granted	25 00
For every dispensation to confer the three degrees in one evening	5 00
For every degree conferred by a Lodge	1 00
Every Lodge shall pay as dues for each of its members of one year's standing	40

SEC. 73. Every Lodge shall be accountable for the dues of its members. Lodges may make by-laws, exempting the

Secretary, Chaplain, and Tyler from the payment of dues. In such cases the Lodge shall be exempt from liability to the Grand Lodge for dues on same.

SEC. 74. The management of the permanent funds shall be vested in a Board of Trustees, denominated the Trustees of the Permanent Fund, said Board to be composed of the Grand Master, Grand Treasurer, and Grand Secretary.

SEC. 7 . All funds invested for the Grand Lodge shall stand in the corporate name of the Grand Lodge. The Trustees shall deposit in the hands of the Grand Treasurer the security and vouchers of the said invested funds, and shall have the power to transfer, sell or dispose of, or appropriate any part of the invested fund, without a vote of the Grand Lodge, in such cases only when the security, in the opinion of said Board, shall become insufficient or of doubtful character.

ARTICLE III.—OF STANDING COMMITTEES.

SEC. 76. 1st.—ON CREDENTIALS.—The Grand Master, immediately after the opening of the Grand Lodge shall appoint a Standing Committee of three on Credentials, who shall report as soon as possible the names of all brethren entitled to seats. He shall also appoint the following Standing Committees as soon as convenient after the Committee on Credentials have reported, viz.:

2nd.—ON ADDRESS.—A committee of three, to whom shall be referred the address of the Grand Master for subdivision and reference.

3rd.—ON FINANCE.—A committee of five, whose duty it shall be to audit the accounts of the Grand Treasurer and Grand Secretary, and report upon the condition of the records and finances of Grand Lodge.

4th.—ON JURISPRUDENCE.—A committee of five, to whom shall be referred all proposed legislation, and all decisions of the Grand Master relating to the Laws, Rules, and Regulations of the Grand Lodge.

5th.—ON ANCIENT LANDMARKS.—A committee of five, to whom shall be referred all questions, and decisions of the

Grand Master, relating to the ancient customs, privileges, and usages of the Fraternity.

6th.—ON APPEALS AND GRIEVANCES.—A committee of five to whom shall be referred all appeals from Lodges or brethren, all charges preferred originally in the Grand Lodge, all matters of grievance requiring the taking of proof or the finding and determination of facts, and petitions for restoration from suspension or expulsion.

7th—ON APPROPRIATIONS.—A committee of three, to whom shall be referred all resolutions for the appropriation of money, and whose duty it shall be to report an estimate of the sums to be appropriated to pay the expenses of the Grand Lodge for the current year.

8th.—ON LODGES UNDER DISPENSATION.— A committee of five to whom shall be referred the records and other matters relating to Lodges under dispensation, and their request for charters.

9th.—ON PAY ROLL.—A committee of three, who shall report an abstract of the mileage and per diem due the officers and members of the Grand Lodge.

10th.—ON VISITORS.—A committee of two, who shall conduct the examination of visitors when directed by the Grand Master.

11th.—ON UNFINISHED BUSINESS.—A committee of three, whose duty it shall be to report on such matters requiring the action of the Grand Lodge as may have been overlooked or temporarily laid aside and unfinished from previous Communications.

The Grand Master shall, after his installation and before the close of the Annual Communication, appoint the following committees, viz.:

12th.—ON CORRESPONDENCE.—A committee of three, to submit at the next session of the Grand Lodge a brief abstract of the proceedings of other Grand Lodges. The chairman of this committee will receive such compensation as the Grand Lodge may from time to time determine.

13th.—ON RETURNS.—A committee of three, who shall meet at the office of the Grand Secretary at least one day previous to the next Annual Communicationof the Grand Lodge

and examine the Returns of Lodges, and report the work done and the money paid by each Lodge, and also as to the general character of such returns. For their services they shall receive the same mileage and per diem as the officers of the Grand Lodge.

All the committees enumerated in this section shall perform such other duties as may be required of them by the Grand Lodge.

ARTICLE IV.—OF MASONIC OFFENSES AND TRIALS.

SEC. 77. Masonic offenses and unmasonic conduct embrace all such acts and omissions to act as violate either the moral or Masonic law; and all such acts and omissions to act in derogation of the civil laws of the land as involve moral turpitude. And while as brethren we should be ever ready with brotherly counsel and friendly advice to endeavor to mitigate the evils of, or to prevent litigation among, the Craft, yet no Lodge will ever assume jurisdiction of a dispute between brethren, the complete adjustment of which depends solely upon the proper administration of the civil laws of the state.

SEC. 78. All charges for unmasonic conduct or for Masonic offenses, committed while the Craft is at labor, shall be preferred by the Senior Warden, and all charges for such conduct or offenses while the Craft is at refreshment, including the time intervening between the various meetings of the Lodge, shall be preferred by the Junior Warden.

SEC. 79. Any brother feeling himself aggrieved may request the proper Warden of his Lodge to prefer charges against the brother injuring him, and in case such Warden shall refuse to act, the brother aggrieved has full authority to prefer such charges himself: should the accused, however, be acquitted, he may prefer counter charges against his accuser for acting maliciously.

SEC. 80. When two brethren reside within the jurisdiction of different Lodges the aggrieved brother shall first apply to the proper Warden of the Lodge within whose

jurisdiction the unmasonic conduct occurred, or the Masonic offense was committed, and in case the Lodge so applied to is not the one of which the accuser is a member, and the Warden so applied to refuses to act, then the said accuser may apply to his own Lodge, and that Lodge may by resolution request the Master of the other Lodge to cause such charges to be preferred against the offending brother; and whenever such resolution, duly authenticated, shall be furnished to the Master of such other Lodge, it shall be his duty to take notice of the same and to govern himself accordingly.

SEC. 81. The accused shall be permitted to engage a brother Master Mason in good standing to defend him. He may produce witnesses in his own behalf, and cross-examine those produced by the accuser, and shall be fully heard, either by himself or counsel, or both if he desires, in open Lodge as well as before the investigating committee; but no offensive allusions to, or insinuations against, the Lodge or a brother shall be permitted, and the Master shall order the brother so offending to leave the Lodge, and the Senior Warden may prefer charges against such brother for unmasonic conduct.

SEC. 82. Neither the accuser, the accused nor the counsel of either shall vote in the case, but no other member of the Lodge present shall be excused from voting; and no Lodge shall proceed to trial unless a majority of the members of the Lodge, residing within its jurisdiction, be present; but the Master may issue his summons and call off from day to day until the required number shall appear; all members within the jurisdiction must be summoned.

SEC. 83. Whenever a member of a Lodge or a brother under this jurisdiction shall be accused of unmasonic conduct or a Masonic offense, which, if proven, would subject him to suspension or expulsion, the proceedings against him shall be conducted substantially according to the following rules:

1st. The charges and specifications if proper to be written, shall be reduced to writing by the proper Warden, or by the accuser, as hereinbefore provided, and presented

to the Master, or if not proper to be written, of which question the Master shall be the sole judge, they shall be stated orally in open Lodge; and in either case they shall be referred by the Master to a judicious committee for investigation, if in his opinion such charges so made are regular in form and constitute a Masonic offense; which question can only be decided by the Master, subject to an appeal to the Grand Master.

The committee shall serve, or cause to be served, on the accused a duly authenticated copy of the charges and specifications, if in writing; if not, then a notice in writing, stating that charges have been preferred against him which are not proper to be written; together with a notice of the time and place of investigation, not less then ten days if the accused resides within the jurisdiction of the Lodge, and not less than twenty days, if the accused resides without the jurisdiction of the Lodge but within the state, and not less than thirty days if the accused resides out of the state, or is absent therefrom at the time of giving such notice; which notice may be served either personally, delivering copies thereof to the accused, or by depositing such copies in the post office, addressed to the accused at the place where he resides, with postage prepaid; *provided*, that in any case, if the residence of the accused is unknown, the Lodge may proceed *ex parte* to a trial and determination of the charges and to final judgment thereon.

2nd.—No person (Grand Officers excepted) shall be present before the committee, pending investigation, except members of the Lodge, the accuser and accused, their counsel and the witnesses.

3rd.—Each witness shall be examined separately and apart from the other witnesses if desired by the accused; and all testimony proper to be written shall be reduced to writing by the committee, and shall be reported to the Lodge. All testimony not proper to be written shall be reported orally in open Lodge by the committee.

4th.—After the committee have reported to the Lodge, and a full hearing has been had in open Lodge the accuser and accused, their counsel and all parties who have an

interest personally in the prosecution of the charges (if any) and all visiting brethren except Grand officers, shall retire before the question is discussed or decided by the Lodge.

5th.—An accused brother should be judged according to the evidence, and in accordance with the well recognized and sound principles of Masonic law and usage, and since no brother can pronounce judgment upon his honor, contrary to his own convictions, it becomes the duty of everyone, whether called upon or not, to lay before the committee such facts in regard to the case under investigation as he may be cognizant of, but such testimony must be given in presence of the accused, or his counsel, except when the Lodge proceeds *ex parte*, as hereinbefore provided. Any brother failing to make known any facts within his knowledge, and pertinent to the question before the committee, should be held amenable to the penalties of Masonic discipline.

6th.—In pronouncing upon the guilt or innocence of the accused, the roll of the Lodge shall be called, beginning with the youngest Mason and ending with the Master; and each brother, as his name is called, shall arise, salute the Master, and pronounce his decision upon his honor as a man and a Mason, "Guilty of the charge or some specified part thereof," or "Not guilty;" the result of which proceeding, when completed and ascertained, shall be known as the *verdict* of the Lodge.

7th.—If the verdict, by a majority vote, be "guilty," the Lodge shall forthwith proceed in its own prudent way to pronounce its *judgment* thereon, and to declare and record the degree of punishment to be inflicted; if "not guilty," then a record shall be made adjudging, as the sense of the Lodge, that the accused is not guilty of the charges preferred.

A two-thirds vote is requisite to inflict the penalty of expulsion or suspension for an indefinite period.

8th.—Any brother deeming himself aggrieved by a judgment of suspension or expulsion, or by one refusing to suspend or expel, may appeal therefrom to the Grand Lodge.

Such appeal shall be taken, by a notice thereof in writing,

signed by the party appealing, and filed with the Secretary of the Lodge within six months after having notice of the rendition of the judgment complained of; and the Secretary shall thereupon forthwith transmit to the Grand Secretary duly authenticated copies of all papers in his hands pertaining to the case, including a copy of the written testimony, and also a true transcript of all the records of the Lodge having any reference to, or showing the action taken at every step in the case.

A judgment of conviction shall, however, stand and be deemed to be in full force and effect, notwithstanding such appeal, until reversed or modified by the Grand Lodge, and in case of a judgment of acquittal, no dimit can be granted to the accused until the expiration of the time of appeal; *provided*, that such conviction shall not preclude the accused from making full and complete defense in the Grand Lodge, upon appeal.

SEC. 84. The Grand Lodge upon examination of the case, has power to affirm, reverse or modify the judgment appealed from, and may award a new trial in a proper case; and retains original concurrent jurisdiction in all cases of its own members; and exclusive original jurisdiction of Masters of Lodges while in office.

SEC. 85. The revealing of any transaction of the Lodge with regard to voting, or as to how any member voted, in the case under consideration shall be sufficient cause for expulsion.

ARTICLE V.—MISCELLANEOUS.

SEC. 86. All elections in this Grand Lodge shall be by ballot, and a majority of the whole number of votes cast shall be necessary to constitute a choice.

SEC. 87. No Entered Apprentice or Fellow Craft, initiated or passed in any Lodge within the United States, shall be passed or raised in any Lodge under this jurisdiction other than that in which he was initiated, unless he shall procure a recommendation from the Lodge in which he was initiated, provided said Lodge continues in existence.

SEC. 88. No brother shall be recognized as a Past Master except one who has been duly elected and installed and has served a term as Master of a Masonic Lodge.

SEC. 89. No one shall be eligible to the office of Grand Master, Deputy Grand Master, Senior or Junior Grand Warden, but Past Masters. Nor can the Grand Master be at the same time Master of a subordinate Lodge.

SEC. 90. The Grand Secretary, shall, at the opening of the Grand Lodge, have a list prepared of all the members of the Grand Lodge, with the number of votes affixed to which each member is entitled.

SEC. 91. No Lodge shall be entitled to representation in the Grand Lodge that is in arrears for two years, but shall stand suspended until such time as it shall discharge such arrearages. The Grand Secretary shall notify such Lodge, and if it does not appear by its representatives at the next Annual Communication thereafter, and discharge such arrearage, said Lodge shall be stricken from the roll of Lodges.

SEC. 92. These Regulations or By-Laws may be amended at any Annual Communication, by a vote of two-thirds of the members present.

DIGEST OF MASONIC LAW.

CHAPTER XXIV.

THE GRAND LODGE.

Organized at St. Paul, Feb. 24, 1853.

CONSTITUTIONAL PROVISIONS.

93. **Its Jurisdiction**—The State of Minnesota. *Preamble to C.*

94. **Its Purpose**—To promote the general welfare of the Craft, etc., (*Preamble to C.*) and to govern the Fraternity. *C. 1, 2.*

95. **Of Whom Composed**—Its Grand Officers, and the Master and Wardens of Lodges, or their proxies, etc. *C. 2.*

96. **How Regulated**—By the Ancient Landmarks; its own Constitution, General Regulations, and laws of its enactment. *C. 4 and 9.*

97. **Jurisdiction**—Supreme and exclusive within its territorial limits, over all matters of Ancient Craft Masonry. *C. 21 of 8.*

98. **Communications**—Must meet annually. *C. 24 of 8.*

99. **Powers and Privileges**—Executive; as defined in it Constitution and General Regulations, which it has a right to frame and adopt, and to amend, add to or repeal. *C. 9.*

Legislative; supreme, except what is delegated to Lodges. *C. 11.*

Judicial; original and appellate. *C. 12, R. 85.*

All powers not expressly delegated are inherent in it. *C. 13.*

100. **Officers**—Elected, appointed, hold office for one year, list of, when and how chosen and installed. *C. 42 to 46.*

101. **Duties and Powers of**—Grand Master, *C. 47*—Deputy Grand Master, *C. 48*—Grand Wardens, *C. 49*—Grand Treasurer, *C. 50*—Grand Secretary, *C. 51*—(Grand Orator, *1872, p. 37)* Grand Chaplain, *C. 52*—Grand Deacons, *C. 53*—Grand Marshal, *C. 54*—Grand Standard Bearer, *C. 55*—

Grand Sword Bearer, *C. 56*—Grand Stewards, *C. 57*—Grand Pursuivant, *C. 58*—Grand Tyler, *C. 59*.

102. **Compensation**—Who entitled to. *C. 60*.

GENERAL REGULATIONS PERTAINING TO GRAND LODGE.

103. **Title** —The M.·. W.·. Grand Lodge of A.·. F.·. & A.·. M.·. of Minnesota. *R. 62*.

104. **Of Whom Composed**—Its officers, etc. *R. 63*. *C. 2*.

105. **Lodge Membership**—Its officers and members must be members of a subordinate Lodge in this jurisdiction. *R. 64*.

106. **Time of Meeting**—Annually, on third Wednesday after the first Monday in January, specials, legislation. *R. 65*.

107. **Opening, Election**—Only members to be present at opening or during election of officers. *R. 67*.

108. **Who May be Present**—None but members shall be admitted to Grand Lodge, without permission. *R. 68*.

109. **Clothing** —Each member must wear his proper clothing and jewel. *R. 69*.

110. **Jewels, Collars, Aprons**—Officers' jewels shall be yellow, collars and aprons purple velvet. *R. 70*.

111. **Who May Vote**—Appointed officers may not vote for election of officers. *R. 71*.

112. **Revenue**—From charters, dispensations, fees and dues. *R. 72*.

113. **Funds** —Managed by a Board of Trustees, how invested. *R. 74, 75*.

114. **Standing Committees**—1. Credentials. 2. Address. 3. Finance. 4. Jurisprudence. 5. Ancient Landmarks. 6. Appeals and Grievances. 7. Appropriations. 8. Lodges U. D. 9. Pay Roll. 10. Visitors. 11. Unfinished Business. 12. Correspondence. 13. Returns. *R. 76*.

115. **Lodge Trials** —Grand Officers may be present at. *R. 2 and 4 of 83*.

116. **Power to Change Sentence**—The Grand Lodge may affirm, reverse or modify the judgment of a Lodge in trial cases or order a new trial. *R. 84*.

117. **Only Past Masters Eligible**—to be the first four officers of Grand Lodge. *R. 88*.

118. **Elections**—All elections in Grand Lodge shall be by ballot. A majority of votes cast, necessary to a choice. *R. 89*.

DIGEST OF RESOLUTIONS, ETC.

119. **Grand Representatives**—The Grand Lodge extends an invitation to other Grand Lodges, to appoint Representatives to this Grand Lodge. The Grand Master is authorized to appoint Representatives to other Grand Lodges, residing near the same, and to issue proper credentials to them, through the Grand Secretary, granting them authority to extend the fellowship and good will of this Grand Lodge to their respective Grand Lodges, and also to protect the interests of the Craft in this jurisdiction, should occasion require. The Grand Secretary is authorized to furnish such Representatives with all necessary copies of our proceedings. *1870, p. 23.*

120. **Grand Orator, Duties of**—The Grand Master at each Annual Communication, shall appoint a discreet and well-qualified brother, to be known as the Grand Orator, whose duty shall be to address the Grand Lodge at the Annual Communication succeeding his appointment. *1872, p. 37.*

121. **Acts of Incorporation**—*1853, p. 12; 1874, p. 38; 1875, p. 39; 1884, pp. 16-20; 1885, p. 41; 1886, pp. 17-20. and Appendix J.* For full text see *Chapter XVIII.*

WHEREAS, By request of this Grand Lodge, the legislature of this state, by amendment duly passed, approved Feb. 28, 1885, amended and confirmed the act approved March 5, 1853, incorporating this Grand Lodge, and

WHEREAS, The Board of Trustees provided for by said act was elected and organized; and rules and regulations for the government of the same adopted; and

WHEREAS, It does not appear from our minutes that said act of incorporation has been formally accepted by this Grand Lodge; therefore,

Resolved, That said act, and the act amendatory thereof referred to, and the proceedings, to-wit: the election and organization of said Board of Trustees, and all acts pertaining thereto, be and the same are hereby accepted and confirmed. *1888, p. 66.*

122. **Funds, Orders, Bonds**—The Grand Secretary is required to pay all moneys that may come into his hands to the Grand Treasurer at once, on receipt of the same.

123. All moneys due this Grand Lodge shall be paid to the Grand Secretary, and all moneys expended for any purpose shall be paid from the treasury, upon a proper order or voucher being presented for the same.

124. All orders on the Grand Treasurer shall be signed by the Grand Master and countersigned by the Grand Secretary.

125. The Grand Secretary is required to keep a ledger account with each Lodge and the Grand Lodge. *1876, p. 44.*

126. The Grand Secretary is required to execute a bond, in the penal sum of $5,000, with sureties to be approved by the Grand Master, previous to his installation; and the Grand Treasurer is required to give a bond of $10,000, with sureties to be approved by the Grand Master, to be executed and approved previous to his installation; both bonds to be conditioned upon the faithful discharge of their duties while they remain in office, said bonds to be filed with the Trustees of this Grand Lodge. *1887, p. 62.*

127. The Trustees shall arrange from time to time for an increase of the bonds of the Grand Treasurer, to an amount in proportion to the size of the funds coming into his hands, and report as to their action. *1894, p. 42.*

128. The Trustees of the Widows' and Orphans' Fund are directed to invest the same, and report at each Annual Communication of the Grand Lodge the amount of the proceeds arising therefrom, and only such proceeds so arising shall be subject to distribution. Until such investment and report it is deemed inexpedient to make distribution from said fund. *1885, p. 47.*

129. The Widows' and Orphans' Fund, which has been heretofore, or may hereafter be, created, shall be a permanent trust fund, and no part of the principal thereof shall be appropriated or expended. *C. 41. 1895, p. 51.*

130. In all cases where funds are to be distributed for charitable purposes by Masters of Lodges, and a new Master is elected before all of said funds are paid out or expended, any unexpended balances shall be turned over to the newly installed Master without delay, to be by him disbursed as directed by this Grand Lodge in the first place.

131. Masters of Lodges who are intrusted with funds to be disbursed for the relief of any needy person, are directed to make a report in writing to this Grand Lodge of how said moneys have been disposed of by them, and vouchers must accompany said reports, for all payments or expenditures. Said reports to be made at the session next succeeding the receipt of said funds. *1886, p. 48.*

132. The balances due the Grand Lodge by Lodges, for fees and dues, will be charged against and deducted from the mileage and per diem of the representatives of said

Lodges present, the same to be paid to the Grand Secretary and by him credited to said Lodges. *1890, p. 64.*

133. The Committee on Appropriations shall make their report to Grand Lodge not later than 4 p. m. of the second day of the Annual Communication, and no appropriation shall be made after that hour except by unanimous consent. *1893, p. 32.*

134. **Official Rank and Honors**—A brother who has held office, in any Grand or subordinate Lodge and is a member of a Lodge here or elsewhere, never, while in good standing in the Fraternity, loses his right to the honors due to the highest office which he has held, and he is entitled to be hailed and recognized in all proper places according to such rank.

135. Past Grand Masters, Past Deputy Grand Masters, and Past Grand Wardens of this Grand Lodge are, while members in good standing of Lodges in this jurisdiction, permanent members of this Grand Lodge, and entitled to vote therein and receive certain pay on attending the Annual Communications; and such Past Grand Officer who removes from this jurisdiction, taking a dimit from his Lodge, and becoming a member of a Lodge, or not, in another jurisdiction, loses not the honors due his Masonic rank, but ceases to be a member of this Grand Lodge.

136. If such Past Grand Officer returns to this jurisdiction, and again becomes a member of a Lodge therein, he at once resumes all his former rights and privileges as a permanent member of this Grand Lodge, according to the rank he formerly held, whatever official rank he may have attained to in any other jurisdiction.

137. A brother in good standing who has attained to any of the above named offices in any other jurisdiction, whether a member of a Lodge here or elsewhere, is entitled to be accorded the honors due his rank, just as though he had obtained such rank in this jurisdiction; but he is not, because of such official standing and Lodge membership here, a member of this Grand Lodge: such membership being confined to the Past Grand Officers of this jurisdiction named above.

138. A Past Deputy Grand Master or Past Grand Warden who has dimitted and removed, and attained to the office of Grand Master in another jurisdiction, and then returns to this jurisdiction and again becomes a member of a Lodge therein, is entitled to the honors due a Past Grand Master, but resumes his membership in this Grand Lodge as a Past Deputy Grand Master or Past Grand Warden, as the fact may be. *1893, p. 36.*

139. **District Deputies**—The Grand Master is authorized to divide this jurisdiction into at least ten districts, which shall be composed of not less than six Lodges each, and to appoint in each of said districts some competent brother, as District Deputy Grand Master (whose style and title shall be Right Worshipful), who shall hold such office during the will and pleasure of the Grand Master.

140. It shall be the duty of said District Deputy Grand Masters to visit each Lodge in their respective districts at least once in each year, and at such visitation to thoroughly inspect the minutes and examine the other books of the Lodge, the finances and how they are administered, to inquire as to the attendance of its officers and members, as to its Lodge room, whether it is secure, suitable, and properly furnished, and discharge such other duties as the Grand Master may direct.

141. Lodges are authorized to pay from their funds the actual expenses incurred by said District Deputy Grand Masters by reason of such visitations to said Lodges.

142. It shall be the further duty of said District Deputy Grand Masters to report in writing to the Grand Master, on or before the first day of December in each year, in regard to all Lodges officially visited by them, and in said report to show the condition of each of such Lodges as to their finances, records, work, attendance, and such other matters as in their judgment the good of Masonry may require.

143. No compensation shall be paid said District Deputy Grand Masters, either by the Grand Lodge or its subordinates, except as provided above; *Provided*, that nothing herein contained shall prevent the brethren, in their individual capacity, from recompensing for their services such District Deputy Grand Masters.

144. The Grand Master has the authority to call said District Deputy Grand Masters together, for the purpose of instructing them in their particular duties. *1874, p. 36; 1884, p. 39.*

145. **Work and Lectures**—This Grand Lodge recognizes only the degrees of Entered Apprentice, Fellow Craft, and Master Mason, and the degree appertaining to the chair of Master of a Lodge. *1861, p. 435.*

146. The work and lectures as exemplified by the District Deputies, and under their direction, before the Grand Lodge at this session, are adopted as the work and lectures of the Grand Lodge of Minnesota, and all Lodges are required to conform thereto, subject to such modifications as have been

orally communicated and exemplified by said District Deputies; provided, that it shall be discretionary with the Master of each Lodge to communicate the lectures of each degree to the candidate from the east, or by questions and answers. *1869, p. 36.*

147. Lodges are prohibited from receiving instruction in the work, ritual or lectures of any of the degrees from any one except the Grand Master, his authorized Deputies or the constituted authorities of this jurisdiction, nor shall a Lodge of instruction be held except by a D. D. Grand Master, (a Custodian now) the officers of a Lodge, or by authority of the Grand Master.*1853, p. 9; 1861, p. 435; 1884, p. 40; 1886, p.* 15.

148. **Board of Custodians**—A Board of Custodians of the Work is created, to consist of five brethren, to be appointed by the Grand Master, each of whom shall be a member of some Lodge in this jurisdiction; one of whom shall hold office for one year, one for two years, one for three years, one for four years, and one for five years, the yearly vacancy to be filled by the appointment by the Grand Master of a Custodian for the term of five years.The duties of said Board shall be to hold a session of one week annually in St. Paul or Minneapolis, as they may from time to time determine, to rehearse in detail the established work and lectures, and, when requested to do so, to exemplify the same before the Grand Lodge. All or any of them have authority under the direction of the Grand Master to visit such Lodges as desire their services, and give instruction in the work and lectures, and to hold schools of instruction, at which the officers and members of a number of Lodges may attend. For attendance at the Grand Lodge and the one week session required and other services above specified, they shall receive the same pay, mileage, and per diem, as Grand Lodge officers and members. The Grand Master shall have authority to remove from the Board any member who, from inefficiency, incompetency, or other good reason is found unsuitable for the work, and to fill the vacancy; but such new member, before giving instruction, shall be required to perfect himself in the work as given by those whose term has not expired, to the end that uniformity may prevail. *1894, p. 38.*

149. Each Custodian shall hold at least six schools of instruction during the Masonic-year, within the bounds of his district, and as many more as the exigencies of the work may seem to demand and the facilities at his command may warrant.

150. It shall be the duty of the officers of Lodges who may be notified of the holding of a school of instruction to be present thereat.

151. Any Lodge may arrange with the Custodian of the district in which it is located, for instruction in the work, said Lodge defraying the expenses thus incurred. *1895, p. 43.*

152. **Colored Masonry**—This Grand Lodge declines to recognize the Prince Hall Grand Lodge, located in Boston, Mass., for the reason of its irregular formation.

153. This Grand Lodge cannot recognize charters as having any validity in this state except those issued by its authority, and it cannot issue charters except to such Masons as are of its obedience.

154. Color is neither a bar to nor a recommendation for the reception of Masonic degrees in this jurisdiction, and it is perfectly competent for any Lodge to make a Mason of any person possessing the required qualifications, viz.: "By being a man, freeborn, of lawful age, and well recommended." *1877, p. 36.*

155. **Grand Orient of France**—The Grand Orient of France having subverted the principles of Freemasonry by removing the foundation stone upon which its structure is erected, thereby forfeiting all claims upon Ancient Free and Accepted Masons, this Grand Lodge hereby declines to hold fraternal relations with said Grand Orient, and forbids recognition of the Masons under its obedience, by the Lodges of this jurisdiction, until such obedience is severed. *1879, p. 35.*

156. **Legitimate Masonry**—This Grand Lodge recognizes as Masonic the following societies or organizations now existing in Minnesota, to-wit: The General Grand Chapter of Royal Arch Masons of the United States of America, together with the Grand Chapter of Royal Arch Masons of Minnesota, and those Chapters and Bodies existing under and by virtue of its authority; the General Grand Council of Royal and Select Masters of the United States of America, together with the Grand Council of Royal and Select Masters of Minnesota, and the Councils and Bodies existing under and by virtue of its authority; the Grand Encampment of Knights Templar of the United States of America, together with the Grand Commandery of Knights Templar of Minnesota, and the Commanderies and Bodies existing under and by virtue of its authority; the Supreme Council of the 33d degree of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United

States of America, of which Venerable Bro. Albert Pike is Sovereign Grand Commander, and its subordinates, meaning all the Bodies existing under and by virtue of its authority; and as they have so long done so in the past, without objections from this Grand Lodge, they may continue to adopt the first three degrees of Masonry named by us respectively Entered Apprentice, Fellow Craft, and Master Mason, as the base upon which to erect their so-called higher degrees, and may, within their duly organized Bodies, with the usual Masonic obligations and precautions to preserve the same, use so much of the esoteric ceremonies of the first three degrees as may be necessary for the purpose.

157. No other society or organization, except only the Lodges subordinate to this Grand Lodge, whether styling themselves Masonic or not, now existing in Minnesota, or which shall hereafter exist or attempt an existence therein, is Masonic, or has, or shall have, any of the rights or privileges mentioned above; and any society or organization not named in the foregoing list, which exercises or attempts to exercise any of those rights or privileges, is hereby declared to be irregular.

158. The following laws are hereby enacted and published and declared to be in force as such, from and after this date:

I. No Mason within this jurisdiction or of its obedience shall join or be initiated in, or in any manner or to any extent, affiliate, associate, or connect himself with or take upon himself any obligation of the so-called Supreme Council of the Scottish Rite of the United States of America, by whatever name it may be known, or of any man or body of men of its obedience or acting or claiming to act under or by virtue of its authority, or of any Cerneau Council or Body.

II. No Mason within this jurisdiction or of its obedience shall be present at the conferring, or shall confer or assist in conferring any degree or obligation or any of the rights or privileges of the so-called Supreme Council of the Scottish Rite of the United States of America by whatever name it may be known, or of any man or body of men of its obedience, or acting or claiming to act under or by virtue of its authority, or of any Cerneau Council or Body.

III. Any Mason who disobeys the above, or who violates any of the foregoing provisions, shall be deemed guilty of unmasonic conduct, and shall upon conviction thereof be punished therefor by expulsion from Masonry. *1890, p. 72.*

159. **Unauthorized Decisions**—As the Constitution and Regulations of this Grand Lodge, and the Ancient Charges are the only written law within this jurisdiction, therefore the pretended decisions on Masonic law as published in self-styled Masonic journals, or given by unauthorized persons, have no binding force or authority within this jurisdiction. The reports of the several committees on correspondence, being courteous interchanges of opinion on the action of Grand Lodges are amply sufficient to correct errors, should any have been committed. In case of doubt on the construction or meaning of any of our written or unwritten laws, brethren should apply to the Grand Master or other legally constituted authority. Applications to brethren of other Grand Lodges is not only unnecessary, but if used for the purpose of fomenting strife and bitterness, highly unmasonic and censurable. *1860, p. 367.*

160. **Definition of Supreme Being**—The Supreme Being which we call God is omniscient and omnipresent. Man cannot comprehend these attributes any more than he can comprehend infinity. The only definition I can give you of Supreme Being is that it is a Being that is Supreme. He is far above and beyond man's utmost comprehension. It will suffice if we believe in such a Being, and that he will punish vice and reward virtue. *1883, p. 21.*

161. **Obligations Cannot Be Changed**—Masonry possesses certain fixed principles, forms, rites, and ceremonies that are immutable, and it is not in the power of any man or body of men to make innovations therein.

162. The obligation in each degree is symbolic in character, and as such has certain peculiar significations and partakes of the nature and possesses the force of a Landmark, and cannot be omitted or changed in form. No one has the power to grant a dispensation permitting any change or omission, or the substitution of an affirmation or other promise or form of covenant in its stead. No form of affirmation is prescribed or permitted or known in the rituals or elsewhere in Masonry.

163. Masonry is a peculiar institution and does not seek members of any grade or rank or qualifications, and does not change or modify its principles, rites, or forms, which must always remain the same for all, to meet the views of any applicant for initiation, but all comers must conform to the established regulations or remain out of the Fraternity. *1891, p. 26.*

THE CHARTERED LODGE.

CONSTITUTIONAL PROVISIONS.

164. **Its Authority**—A charter from Grand Lodge. *C. 3.*

165. **Of Whom Composed**—A Master, Wardens, and other officers and members. *C. 3.*

166. **Place of Meeting**—The place designated in its charter, or by the Grand Lodge. *C. 3.*

167. **How Governed**—By Ancient Landmarks, the Grand Lodge Constitution, and Regulations, and general Masonic law and usage. *C. 4.*

168. **Making Masons at Sight**—May make Masons at sight by a dispensation from the Grand Master. *C. 10 of 8.*

169. **Represented in Grand Lodge**—By its Master and Wardens. *C. 13 of 8.* To be, its duty and right. *C. 20 of 8.*

170. **Appeal to Lodge**—No appeal to the Lodge can be taken from the decision of the Master, or acting Master. *C. 16 of 8.*

171. **Charter Forfeited**—A failure to meet for one year is cause for forfeiture of charter. *C. 19 of 8.*

172. **Sectarian or Political Subjects**—must not be discussed in any Lodge. May discipline a brother proposing such a subject. *C. 26 of 8.*

173. **Powers and Privileges**—Executive, under control of the Master; Legislative, relating to its internal concerns, and Judicial, embracing the exercise of discipline. *C. 14.*

174. **Precedence**—According to seniority of charter. *C. 15.*

175. **How Organized**—By dispensation of the Grand Master, by charter from the Grand Lodge. *C. 16.*

176. **How Dissolved**—By forfeiture or surrender of its charter. *C. 17.*

177. **Causes of Forfeiture of Charter**—Contumacy to authority, departure from the Landmarks, disobedience to Masonic law, ceasing to meet for a year. *C. 18.*

178. **Consequences of Loss of Charter**—Conclusive on the Lodge and its members, and all Lodge property inures to Grand Lodge. *C. 18.*

179. **No Forfeiture Without Notice**—Charges must be preferred and a hearing had in Grand Lodge before a charter can be forfeited, but it may be suspended (arrested) for cause. *C. 19.*

180. **Place of Meeting Changed, How**—By a two-thirds vote at a stated or summoned special meeting, and approval of Grand Master. *C. 20.*

181. **May Enact By-Laws**—for its own government. *C. 21.*

182. **Initiation, Proficiency**—Can initiate but five at the same time without a dispensation, proficiency required before advancement. *C. 22.*

183. **Inquiry Into Character**—and qualifications of candidates enjoined. *C. 23.*

184. **Visitors, Non-Affiliates**—Visitors to be examined carefully and visits of non-affiliates limited to three times. *C. 23.*

185. **Officers**—How chosen, and when installed. *C. 24.*

186. **Vacancies**—in office, how filled. *C. 25.*

187. **Voting**—Holding Office—Membership. *C. 26.*

188. **Ballot**—Must be strictly secret and to elect must be unanimous. *C. 27.*

189. **Business**—Must be transacted at stated meetings only. Should meet monthly for business. *C. 28.*

190. Business done at stated meetings cannot be altered or expunged at special meetings. *C. 29.*

191. **Absence of Master**—In Master's absence the Senior and Junior Warden in succession succeeds to the chair. A Past Master may act in absence of all three. *C. 30.*

192. **Fees, Funds, Ardent Spirits, Sunday Meetings**—Minimum fee for degrees $15. No credit given or note taken for same. Funds are not to be distributed among members. Ardent spirits in Lodge or adjoining rooms forbidden. Must not meet for work on the Sabbath. *C. 31.*

193. **Suspension of a Lodge**—suspends all its members unless expressly excepted. Effect of suspension. *C. 34.*

194. **May Suspend or Expel**—its members, effect of. *C. 36.*

195. **May Strike From the Roll**—Effect of. *C. 37.*

196. **May Extend Relief**—to needy brethren, etc. *C. 39.*

GENERAL REGULATIONS PERTAINING TO LODGES.

197. **Votes in Grand Lodge**—Every Lodge has three votes in Grand Lodge, how cast. *R. 66.*

198. **Officers' Jewels, Etc**—Jewels to be of silver; color of collars to be blue, and of aprons white trimmed with blue. *R. 70.*

199. **Fees and Dues**—to be paid Grand Lodge. *R. 72.* To be accountable for same; exemptions. *R. 73.*

200. **Proper Conduct of Trials**—*R. 77 to 85.*

201. **Working on Material of Other Lodges**—forbidden, unless their consent is first obtained, if in existence. *R. 86.*

202 **Denied Representation**—if two years in arrears to Grand Lodge. *R. 92.*

DIGEST OF RESOLUTIONS AND DECISIONS.

203. **How Numbered**—Lodges shall be numbered according to the dates of their respective charters. *1853, p. 11.*

204. **Stated Meetings**—No Lodge shall retain in its by-laws any provision for more than two stated meetings in any one month. *1865, p. 545.*

205. A stated meeting can only be opened when the time for opening specified in its by-laws has arrived. *1876, p. 18.*

206. **Distances of New Lodges**—Relating to the distance from each other at which Lodges should hereafter be chartered, it is one of the prerogatives of the Grand Master to grant letters of dispensation for the formation of new Lodges at such times and places as in his judgment will best promote the interests of Masonry, and he should not be restricted by the Grand Lodge, either by indirection or positive enactment, as no person is better qualified to judge of the advantages to Masonry by the formation of new Lodges. No rule can be adopted which will operate as well as to leave the merits of each application for a charter to the discretion of the Grand Lodge when all the facts are presented. *1870, p. 21.*

207. **Consolidation of Lodges**—Whenever two or more Lodges, whose jurisdictions are concurrent, or adjoin, desire to consolidate and form one Lodge, under the name and charter of one of said Lodges, the same may be consummated in the following manner:

Such desire being made known to the Master of each of said Lodges, he shall, with the consent and approval of the Grand Master or Grand Lodge, cause all the resident members of his Lodge to be summoned to attend at a stated or special meeting of the Lodge, for the purpose of considering a proposition to consolidate with————————Lodge, under the name and charter of ———————— Lodge, No. ——, at which meeting the Master will submit the question to the Lodge as follows: Will this Lodge consolidate with ————————Lodge, under the name and charter of———————— Lodge, No. ——, and should two-thirds of the members

present vote aye, the proposition shall be declared adopted; otherwise, the Master shall declare the same rejected, and order the Secretary to record and report the result to the other Lodges. Provided, no such proposition shall be declared adopted if as many as seven members of the Lodge proposing to give up its name and charter vote against said proposition. Should said proposition be adopted as above by all the Lodges parties to such consolidation, then the charter of the Lodge agreeing to surrender its name and charter shall be forwarded to the Grand Secretary to be cancelled, and the members of such Lodge shall be and become members of the Lodge whose name and charter is assumed as fully as though they had regularly petitioned and been elected members thereof.

The books, property and furniture, money on hand and due, or to become due, to the Lodge so surrendering its charter, shall be and become the property of the Lodge whose name and charter has been assumed, and said last mentioned Lodge shall be and become liable for all the debts of said Lodge so consolidated with it. Provided, that such consolidation will not be considered consummated until the action of each Lodge in the premises is officially certified to the Grand Secretary, and the Grand Master has ratified and confirmed the same and issued his decree approving of such consolidation. *1898, p.* 22.

208. **Joint Occupancy of Halls**—Where a Lodge room is not owned by the Lodge and has not been dedicated and set apart to Masonic uses, there may be joint occupancy with non-Masonic bodies, but on the conditions, first, that such joint occupancy is approved by a substantially unanimous consent of the brethren; second, that the use by the non-Masonic body does not interfere in any way with its use by the Lodge; third, that the records, papers, books, clothing, and working tools of the Lodge be put away securely from the use and inspection of the non-Masonic body; and, fourth, that such joint use is approved by the Grand Master on prior application to him. *1890, p. 25.*

209. **Laws and Proceedings**—All new Lodges are directed as a condition precedent to their receiving their charters, to provide themselves with one or more copies of the Grand Lodge Constitution and with one copy of the printed proceedings of the Grand Lodge so far as they can be obtained, the same to be Lodge property, and always kept as such for the use of its officers and members, and the Grand Secretary is instructed not to deliver the charter in any case until the Lodge has complied as provided. *1883, p. 45.*

210. **Assets and Liabilities**—Lodges are required to include in their annual returns, reports of their assets and liabilities, and any Lodge failing to comply shall forfeit the pay due their representatives. *1881, p. 39.*

211. The Grand Secretary is directed in sending out blanks for returns of Lodges to have ruled columns for the Lodge to report its assets and liabilities. *1881, p. 51.*

212. **Investment of Funds**—While a Lodge may not appropriate its funds except for Masonic purposes, nor divide its funds among its members, the difference between an appropriation and an investment is very material and must be kept in view. A Lodge may invest its surplus funds in any safe securities that the members may decide upon. *1890, p. 26; 1893, p. 15.*

213. **Assessments Invalid**—A Lodge has no authority to make a special assessment for any purpose in the absence of a Grand Lodge Regulation or Lodge by-law authorizing it. Expenses should be met by a regular sytem of dues. *1865, p. 593; 1896, p. 20.*

214. **Use of Seal**—The proper and only use to which the seal should ever be put is to authenticate the transactions of the Lodge, and on such instruments as dimits, summonses, certificates of membership, receipts for dues, orders on the Treasurer, and on official communications of the Lodge when ordered by the Master or by the Lodge. *1887, p. 27.*

215. **Quorum**—As seven Master Masons is the lowest number to whom a charter or dispensation can be granted, and as a Lodge must surrender its charter when there are less than that number upon its rolls, therefore no Lodge of Master Masons can be opened, for any purpose whatever, when there are less than seven Master Masons present. *1875, p. 15.*

216. In order to do the business of any Lodge there must be seven *members of that Lodge* present, but visitors may help to make up the seven for the purpose of *work. 1893, p. 16.*

217. **Opening, When Unlawful**—A Lodge opened in the absence of the Master and both Wardens and all Past Masters would be unlawful and all work would be illegal and void. *1869, p. 47.*

218. **Unmasonic Terms**—The terms adjourned, met by appointment, called off for two weeks, or any other time except for actual refreshment, are terms unknown to Masonry, and should not be used in Lodges. *1857, p. 78.*

219. **Loss of Charter**—In case of the loss or destruction of the charter of a Lodge, it is the duty of the Master to apply to the Grand Master for authority to continue the

work of the Lodge until the next Annual Communication of the Grand Lodge. *1884, p. 33.*

220. **Military Lodges**—Upon the production of the necessary Masonic data as to their standing, the brethren initiated, passed or raised in Military Lodges in the United States army will be duly recognized by this Grand Lodge to all intents and purposes as if the degrees had been conferred in this Masonic jurisdiction. *1900, p. 57.*

221. **Must Close Before Dispersing**—A Lodge cannot lawfully call from labor to refreshment and then disperse, without first calling on and closing in form the same evening. *1887, p. 26.*

222. **Irregular Action.**—A new Lodge having installed as Junior Warden a brother not a petitioner or raised therein, no objection having been made at the time, is debarred from making objection later, but their action was irregular. *1872, p. 12.*

223. **Colored Lodges**—A member of a Colored Masonic Lodge (even if a white man) cannot be recognized by us as a Mason. He is not a Mason to us, and if he desires to become one, he must petition for the degrees the same as any other profane. *1896, p. 18.*

224. **Non-Affiliates**—who may be Royal Arch Masons are not excepted from the disabilities imposed by our laws on non-affiliates. *1871, p. 11.*

225. **Lawful Information**—When an Entered Apprentice moves to another jurisdiction and desires to be posted by the Lodge therein, the request from his Lodge to that effect, addressed to the other Lodge, should be signed by the Master and attested by the Secretary, under seal of the Lodge. *1900, p. 19.*

BALLOTING ON PETITIONS.

226. The ballot is inviolably secret. No brother has a right to know how another has or will cast his ballot. The vote of each must be the secret of each, and no one can lawfully penetrate or divulge that secret. *1887, p. 28; 1888, p. 37.*

227. When the committee report upon a petition for the degrees or membership (whether favorable or unfavorable) a ballot should be taken thereon the same evening. The Master has no right to defer it. *1876, p. 17; 1887, p. 26; 1888, p. 36.*

228. When upon taking the ballot, but one black ball appears, a second ballot and no more, may be taken immediately thereafter. *1876, p. 17; 1888, p. 34, 36.*

229. While a ballot is being taken on a petition, a brother after balloting may be permitted to retire, and a member desiring to enter may be admitted, and allowed to vote. *1897, p. 18.*

230. While a ballot is being taken every member present should be required to vote, none should be excused. *1871, p. 11.*

231. But one ballot is required for the three degrees. A ballot for advancement is therefore void. *1877, p. 12; 1880, p. 14.*

232. When a ballot has been taken and declared, it cannot be reopened at any time for any cause or explanation. A motion to that effect would be wholly out of order. *1875, p. 14; 1879, p. 19.*

233. Expulsion should follow the offense of informing a rejected candidate as to who cast the negative ballot. *1888, p. 37.*

BY-LAWS.

234. A chartered Lodge has full power to enact by-laws. Any by-law inconsistent with Grand Lodge law is void. *C. 21.*

235. Lodge by-laws and amendments thereto are of no force unless approved by the Grand Master. *1868, p. 683.*

236. All by-laws in conflict with Grand Lodge enactments must be amended so as to conform thereto. *1877, p. 11.*

237. **By-Laws Disapproved**—Making a brother ineligible to office if in arrears for dues—requiring a fee for joining—providing for suspension for non-payment of dues—for a reprimand without trial—for arbitration in business differences—*compelling* a member in person to watch with a sick brother. *1883, p. 22; 1888, p. 36.* Providing that a brother in arrears for dues could neither vote nor be eligible to any office in the Lodge—that a petition for membership might be reported back by the committee and balloted upon at the same meeting at which it was received and referred—that the ballot, either for degrees or membership might be passed twice, or even three times, or that it might be postponed to another meeting, in the discretion of the Master—providing for reprimand for the first and suspension for the second offense of informing a rejected candidate as to who cast the negative ballot, *1888, p. 36.* Providing that a member's unpaid dues may be deducted from money due him by the Lodge, *1896,*

p. 17. Making the fees less than in the other Lodges of the same city, all having concurrent jurisdiction. *1898, p. 15.*

238. The Secretary of each Lodge is required to file with the Grand Secretary a copy of the by-laws of his Lodge. *1897, p. 51.*

CANDIDATES.

239. A candidate for Masonry must be a man, of mature age, free born, of good report, hale and sound, not deformed or dismembered and no eunuch. *C. 9 of 8.*

240. He must be proposed in open Lodge at a stated meeting, and can only be accepted at a stated meeting following, by the scrutiny of a secret ballot and a unanimous vote, and must pay a fixed price before admission. *C. 10 of 8.*

241. A candidate who cannot read or write, or is otherwise illiterate, is not well qualified, however worthy he may be, and is not fit material for our mystic temple. If initiated, an objection to the advancement of such a brother is justifiable. He would be a drone in the hive. *1873, p. 8.*

242. The words "hale and sound, not deformed or dismembered," found in the Constitution, may be construed as meaning not dismembered; healthy and robust, and not so far unsound or ill-formed but that one has an erect and manly carriage, and can if made a Mason readily do all that can be required of him. *1883, p. 20.*

243. *Physical maiming that will debar a person otherwise qualified from receiving the Masonic degrees.* The loss of the thumb and first two fingers of the right hand, *1880, p. 15*—the loss of the first joint of the thumb of the right hand, *1882, p. 17*—the loss of either foot, *1883, p. 20; 1887, p. 28; 1890, p. 26;* the loss of an eye ball; the loss of either hand at the wrist; when either knee is so stiff that the leg cannot be bent. *1890, p. 26.*

244. *Maiming that will not debar.* The loss, not of an eye, but the sight of an eye, *1877, p. 12;* the loss of the third and fourth fingers of the right hand, *1880, p. 15;* the loss of the first and second fingers of the left hand. *1882, p. 17;* the loss of the forefinger of the right hand; the loss of the left arm after initiation. *1894, p. 39.*

245. There is no limit of time within which a candidate must present himself for initiation, unless found in the Lodge by-laws. *1896, p. 20.*

246. All persons engaged as saloonkeepers or bartenders in the sale of intoxicants as a beverage are ineligible to receive the degrees of Masonry in this jurisdiction. *1897, pp. 48, 57.*

CHARITY.

247. Charity is the right of a Mason, his widow and orphans, when poor and destitute, to demand, and the duty of his prosperous brother to bestow. *C. 6 of 8; 39, 40, 41.*

248. No Lodge shall solicit assistance outside its own jurisdiction, except in case of public calamity, and then only with the approval of the Grand Master. *1887, p 70.*

249. Any general appeal for aid or relief, coming from without this jurisdiction should not be responded to until the Grand Lodge or Grand Master has first investigated the merits of the application and given it approval. *1882, p. 34.*

250. Before any brother or Lodge shall make any general appeal for aid or relief, to the Body of Masonry, in this jurisdiction or elsewhere, their application must first be submitted to the Grand Lodge or Grand Master for investigation and approval, and without such approval no such contemplated appeal for assistance shall be made; provided, the above shall not be construed to interfere with the individual right to ask and receive, and the privilege, which to every Mason is sacred, of individually giving needed aid or service to any fellow being who may be in affliction or want. *1882, p. 34.*

251. While an expelled Mason has no Masonic rights whatever, yet charity, being as universal as the Institution itself, may well be bestowed even upon an erring brother, and it may wisely be extended to those dependent upon him who were not directly responsible for, but rather suffering by his downfall. *1897, p. 18.*

252. In all cases where a sojourning brother in want receives relief, the Lodge or brother extending such relief is prohibited from rendering an account or request for payment of same to the Lodge of which such distressed brother may be a member, unless requested by such Lodge. *1880, p. 53.*

253. Applications for relief from Grand Lodge funds shall whenever possible be filed with the Grand Master thirty days before the Annual Communication. *1898, p. 40.*

254. A Masonic Home is not necessary in this jurisdiction at the present time. Masonic charity can be more satisfactorily, economically and equitably dispensed by existing methods. *1893, p. 34.*

CONFERRING DEGREES.

255. A Lodge has power to make but five new brethren at the same time, without a dispensation. Proficiency required before advancement. *C. 22.*

256. No Lodge shall have the power to initiate more than five candidates, or to confer the second or third degree upon more than five brethren at the same meeting, or to hold more than one meeting on the same day for the purpose of conferring degrees, except by dispensation from the Grand Master. *1896, p. 51.*

257. The Masonic degrees cannot be communicated; they must always be conferred. *1887, p. 27.*

258. No one has any right to confer degrees except the officer whose right it is to preside as Master. Said officer may, however, call to his assistance any qualified brother. *1900, p. 18.*

259. No Lodge shall confer the degrees for a less sum than fifteen dollars, or upon credit, or receive a promissory note therefor in lieu of money. *C. 31.*

260. The fee required with the petition must be paid to the Secretary before a ballot can be taken—there are no exceptions to this rule. To confer the degrees without fee, on clergyman, for instance, or what amounts to the same thing, to return the fee, or any part thereof, is a violation of the Constitution, and without sound reason. All partiality or favoritism is unmasonic. *1871, p. 10; 1888, p. 34.*

261. A motion to receive a petition and confer the degrees without charge is wholly out of order. *1888, p. 35.*

262. There are two modes of completing the unfinished work of another Lodge. 1. By *request* of another Lodge. Lodge A. requests Lodge B. to confer one or more degrees upon a candidate elected or initiated in Lodge A. Lodge B. does so. The material belongs to Lodge A, Lodge B. having simply done the work for Lodge A. If raised in Lodge B., he is, in such case, a member of Lodge A., and can become a member of Lodge B. only by procuring a dimit from Lodge A. and presenting same to Lodge B. with a petition for membership and being duly elected. *1871, p. 11; 1872, p. 11; 1874, p. 17; 1880, p. 14; 1887, p. 26; 1888, p. 35.*

263. 2. Where degrees are conferred by one Lodge upon a brother initiated or passed in another without its specific request. This can only be done by the written consent of the Lodge initiating, if still in existence, or by some act signifying its waiver of jurisdiction over the brother. If then, the brother, after an actual *bona fide* residence of one year within its jurisdiction, petitions a Lodge for the other degrees and is elected, and the work is completed therein, he becomes, in such case, a member of the Lodge completing the work. *R. 80; 1871, p. 11; 1879, p. 19; 1888, p. 35.*

DIMITS.

264. A Master or Warden cannot resign or dimit, during his term of office, but every other member has the right to dimit (withdraw) at any time, if his dues are fully paid, and no charges are pending against him. He need not give his reasons for doing so. Unless the by-laws fix some other way, his application may be made verbally in open Lodge, or in writing to the Secretary; or verbally or in writing to the Master or Secretary out of the Lodge; or if absent from the jurisdiction he may request a member of the Lodge to make the application for him. The request must be presented at a stated meeting only, and if the conditions have been complied with, the Lodge by vote must grant the request at that or the next stated meeting following. If it refuse to do so, charges must be preferred against the brother at once, or the Lodge itself is liable to discipline. When the Lodge grants the dimit, the brother immediately ceases to be a member, the action of the Lodge is complete and final, and cannot be rescinded or reconsidered. The certificate (dimit) is only the written evidence of the action of the Lodge. If the brother desires to become a member again in the same or any other Lodge he must petition as a non-affiliate. *1867, p. 594; 1869, p. 47; 1871, p. 9; 1878, p. 20; 1879, p. 52; 1882, p. 17; 1890, p. 25.*

265. A dimit granted a Senior Warden is illegal and void. He continues a member. *1891, p. 27.*

266. When a non-affiliate applies for membership and is rejected, his dimit should be returned. *1872, p. 12.*

267. When a brother has lost his dimit, the Master of the Lodge granting the same, may direct the Secretary to give the brother a true copy thereof, writing on its face the word copy or duplicate, and stating in addition that the original was lost. *1875, p. 14.*

268. One named as Master in the charter of a new Lodge is a member thereof whether dimtted from his former Lodge or not. *1890, p. 27.*

269. The granting of a charter to open a new Lodge, does not dimit the members thereof from the Lodges to which they formerly belonged. *1869, p. 44.*

270. A dimit is not absolutely required with a petition for affiliation. The absence of a dimit may in many cases be satisfactorily explained, when other evidence, the best that can be produced, will be received to show that the applicant is a non-affiliate in good standing. In case a brother is stricken from the roll for non-payment of dues

and afterwards pays in full the amount due the Lodge and receives the certificate of the fact to which he is entitled, that certificate satisfactorily explains the absence of a dimit, and with it his petition for affiliation may be received and acted on. *1865, p. 539; 1883, p. 20.*

271. When a certificate or diploma, duly signed and sealed, is given an Entered Apprentice or Fellow Craft, as such, by a Lodge in a foreign country, and the brother holding it is desirous of receiving the remaining degree or degrees, said certificate may be regarded as a dimit, and his petition received, and if elected, the degrees may be conferred. *1892, p. 17.*

272. Brethren working a Lodge U. D. must submit dimits, or their equivalents, from their former Lodges, to the officer constituting the new Lodge, to entitle them to be enrolled as charter members. *1879, p. 52; 1883, p. 20.*

DUES.

273. Every Lodge is accountable to Grand Lodge for the dues of its members. *R. 73.*

274. Lodges are not authorized to exempt any of their members from dues, except the Secretary, Chaplain and Tyler. *R. 73; 1880, p. 15; 1887, p. 81.*

275. A Lodge has the right to remit the dues of any of its members for satisfactory reasons. *1871, p. 9.*

276. The amount of dues which a member must pay to be restored, is only what was due at the time he was stricken from the roll. *1867, p. 594.*

277. It is unlawful to *suspend* a brother for non-payment of dues. Striking from the roll is the only lawful penalty. *1875, p. 15.*

278. Each Lodge should provide a charity and contingent fund by a regular system of dues. Assessments invalid. *1865, p. 539; 1896, p. 20.*

279. The life membership system recommended in place of the system of annual dues. *1872, p. 36.*

280. It shall be the duty of each Lodge to forward to the Grand Secretary, on or before the second day of January, the returns and dues of said Lodge for the year preceding, and if any Lodge fails to do so, its representative shall not receive per diem or mileage for attending the following Annual Communication. *1885, p. 28.*

FEES.

281. No Lodge shall confer the degrees for a less sum than fifteen dollars, or upon credit, or receive a promisory note therefor in lieu of money. *C. 31.*

282. The fees for work done by one Lodge for another, belong to the Lodge making the request unless it relinquish the same. In such cases the fees are sometimes equally divided. *1872, p. 11; 1874, p. 17.*

283. No fee shall be exacted for the affiliation of a brother with any Lodge. *1874, p. 33.*

284. The fee required with the petition must be paid to the Secretary before a ballot can be taken. To confer the degrees without fee, or to return the fees or any part thereof is a violation of the Constitution. *1871, p. 10; 1888, p. 35.*

285. When an Entered Apprentice or Fellow Craft is elected to receive the remaining degrees in a Lodge other than the one in which he was elected and initiated, the fee to be charged for each degree must not be less than one-third of the fees charged for the three degrees, by the Lodge doing the work. *Com.*

FUNERALS.

(See funeral service.)

286. None but Master Masons in good standing are entitled to Masonic burial, and then only when they have expressed a desire for the same, to the Master or some member of their Lodge; sojourners and Grand Officers excepted.

287. The Lodge of such deceased member, or if a sojourner, the Lodge in whose jurisdiction he was at the time of his death, shall conduct the ceremonies, and is entitled to the post of honor at the left of the line immediately in front of the hearse.

288. If other Lodges turn out, they take position in line according to their Lodge number or rank, the oldest in rear, immediately preceding the Lodge conducting the ceremonies.

289. No Masonic Lodge should appear at a funeral, as escort or otherwise, unless the proper Masonic Lodge has charge, and the Lodge Masonic funeral service is used.

290. A Lodge conducting a funeral service may invite and permit other societies or orders to join in the funeral procession in front of the Masonic Lodge or Lodges, as an escort, assigning them their proper places.

291. Masonic Lodges have a right to appear in public as such, to bury a deceased brother; but for no other purpose without permission from the Grand Master.

292. A Masonic Lodge has no right to appear as such at the funeral of a deceased brother, when the services are conducted by any society or order, other than a Lodge of Masons. *1873, p. 44.*

293. The clothing of brethren at Masonic funerals shall be white gloves and aprons, the officers to wear their proper jewels. *1853, p. 9.*

294. Masonic burial may be accorded a non-affiliate by courtesy or as a favor. *1875, p. 14.*

295. A member who has committed suicide may be given a Masonic burial. *1879, p. 20.*

GRAND OFFICERS.

(Elective.)

GRAND MASTER.

295. Powers and duties. *C. 47.*

296. No appeal from his decision in the chair. *C. 22 of 8.*

297. Must be elected annually. *C, 23 of 8.*

298. Has all the executive powers of the Grand Lodge when the latter is not in session. *C. 10.*

299. He cannot be disciplined by his Lodge while serving as Grand Master. *C. 12.*

300. He may suspend or arrest the Charter of any Lodge for good reasons. *C. 19.*

301. His consent is necessary to the removal of a Lodge from one town to another. *C. 20.* also to publish to any but Masons, the names of brethren suspended or expelled. *C. 35.*

302. He may investigate claims for relief from Grand Lodge funds. *C. 41; 1882 p. 34.*

303. His style or title is Most Worshipful. *C. 43.*

304. He makes the selection of appointed Grand Lodge Officers. *C. 45.*

305. He may direct the Grand Lodge correspondence through the Grand Secretary. *C. 8 of 51.*

306. He is a member of the Grand Lodge, and must also be a Lodge member. *R. 63, 64.*

307. He has two votes in Grand Lodge. *R. 71.*

308. He is one of the Trustees of the Permanent Fund of Grand Lodge. *R. 74.*

309. He appoints the Standing Committees of Grand Lodge. *R. 76, 77.*

310. He may be present at any Lodge trial. *R. 2 and 4 of 84.*

311. He must be a Past Master. *R. 89.*

312. He cannot while Grand Master, be also Master of a Lodge. *R. 89.*

313. He is entitled to per diem and mileage. *1886, p. 566;* also to traveling expenses. *1872, p. 52,*

314. He must sign all orders on the Grand Treasurer. *1876, p. 44.*

315. He approves the sureties on the bonds of the Grand Treasurer and Grand Secretary. *1887, p. 62.*

316. He appoints the Grand Orator. *.1872, p. 37.*

317. He districts the jurisdiction, appoints the District Deputy Grand Masters, and may convene them for instruction. *1874, p. 36; 1884, p. 39.*

318. He appoints our Grand Representatives near other Grand Lodges. *1870, p. 23.*

319. He should counsel with and give Masonic advice to all who apply for same, but while having the power to do so, should not give an official opinion except to a Master upon his request. He should also advise and assist a Master when occasion requires, and if necessary may direct and control his official acts. *1883, p. 18.*

320. He may lecture and instruct Lodges. *1884, p. 10.*

321. He may authorize Lodges of instruction. *1886, p. 15.*

322. He has no power to override the resolutions of the Grand Lodge. *1879, p. 20.*

323. He cannot permit a Lodge to appear in public except for some strictly Masonic purpose. *1875, p. 15.*

324. He may authorize a Lodge to elect officers, when the time of election fixed by its by-laws has passed. *1871, p. 9; 1872, p. 12.*

325. He only, may authorize a Lodge U. D. to commence work. *1884, p. 40.*

326. He appoints the Custodians of the Work, controls their acts as such, and may remove any of them for cause. *1894, p. 38.*

327. His consent is necessary for waiver over persons in favor of a Lodge in another Grand Jurisdiction. *1887, p. 28.*

328. His consent is necessary for joint occupancy of Masonic Halls with non-Masonic societies. *1890, p. 25.*

329. His consent is necessary for a Lodge to meet and continue work when their charter is lost or destroyed. *1884, p. 33.*

DEPUTY GRAND MASTER.

330. Powers and duties. *C. 41-48.*

GRAND WARDENS.

331. Duties. *C. 41-49.*

GRAND TREASURER.

332. Duties. *C. 50.*

333. Entitled to compensation. *C. 60.*

324. Reports on and may pay claims for relief on Grand Lodge funds. *C. 40, 41.*

335. He is one of the Trustees of the Grand Lodge Permanent Fund. *C. 74.*

336. He is required to execute a $10,000 bond with approved sureties, for the faithful discharge of his official duties. *1887, p. 62.*

337. His bond to be increased from time to time. *1894, p. 42.*

GRAND SECRETARY.

338. Duties pointed out. *C. 41, 51.*

339. He is entitled to compensation. *C. 60.*

340. He is one of the Trustees of Grand Lodge Permanent Fund. *C. 4.*

341. He is required to have a list of all the Grand Lodge Officers and members ready at opening of Grand Lodge. *C. 91.*

342. He must notify Lodges two years in arrears to pay same or be stricken from the roll of Lodges. *C. 92.*

343. He is entitled to per diem and mileage. *1866, p. 566.*

344. He is required to furnish our Grand Representatives with copies of our Grand Lodge proceedings, etc. *1870, p. 23.*

345. He receives all moneys due the Grand Lodge and is required to promptly pay the same to the Grand Treasurer;

is also required to countersign all orders on the Grand Treasurer, and to keep a ledger account with each Lodge and with the Grand Lodge. *1876, p. 44.*

346. He is required to execute a $5,000 bond, with approved sureties, for the faithful discharge of his official duties. *1887, p. 62.*

347. He shall not permit the seal of this Grand Lodge to pass from his possession or control, and shall not use the same or permit it to be used, save for the purpose of authenticating or making good his official signature, the proceedings of the Grand Lodge and the orders of the Grand Master. *1877, p. 64.*

348. He is authorized to employ an assistant to keep the minutes of the Grand Lodge. *1877, p. 73.*

349. He is required to prepare and present to the Grand Lodge, at the opening of each Annual Communication, an abstract of the Returns of Lodges. *1875, p. 45.*

350. He is instructed to furnish the Lodges with a suitable blank, on which to make their annual Returns. *1874, p. 40.*

351. He is directed to procure suitable books, in which he shall accurately transcribe at the date of their issuance, all dispensations for new Lodges, all charters, and all credentials to Representatives residing near other Grand Lodges. *1890, p. 78.*

352. He is authorized to charge not to exceed fifty cents for each certificate attached to diplomas, Masonic records and charts, and other certificates for private use, requiring his official signature and the impression of the Grand Lodge seal, as this is no part of his official duty for which he is compensated by Grand Lodge, but is only for the benefit of the holders of such documents. *1875, p. 43.*

353. He must print on the blank Lodge returns, the penalty for failure to send him the returns with fees and dues by Jan. 2. *1885, p. 28.*

354. He must also print on the returns a place to report the Lodge assets and liabilities. *1881, p. 51.*

355. He is required to notify the Lodges of all suspensions and expulsions officially reported to him. *1893, p. 39.*

356. He is Librarian of the Grand Lodge library. *1890, p. 57.*

JURISDICTION.

357. The jurisdiction of a Lodge, including Lodges U. D., extends in every direction, half-way between it and the

nearest Lodge, but not beyond the jurisdiction of the Grand Lodge. *1864, p. 529; 1865, p 550; 1867, p. 593.*

358. City Lodges cannot parcel out territory. Their jurisdiction is concurrent. *1865, p. 593.*

359. Our rule, that the jurisdiction of a Lodge extends one-half the distance in an air line, from the exact location of the Lodge Hall to neighboring Lodges, applies between Lodges located in a city in which are several Lodges with concurrent jurisdiction, and Lodges adjacent to such city. The Lodge located outside the city will measure its jurisdiction from the Lodge room of the nearest city Lodge and not from the center of the city. *1895, p. 18.*

360. An agreement between two Lodges as to jurisdiction, varying from that prescribed by Grand Lodge laws, is of no force or effect, but may be regarded as a mutual and voluntary waiver over persons therein, to be terminated by either Lodge at pleasure, on notice duly given to the other. *1896, p. 20.*

361. A Lodge may waive jurisdiction over persons domiciled in its territory in favor of a Lodge in another Grand Jurisdiction, by unanimous consent of the Lodge, and the approval of the Grand Lodge or Grand Master. *1887, p. 28.*

362. It is competent for a Lodge to waive jurisdiction over persons residing within its territory, in favor of some other Lodge within the state. *1896, p. 20.* Said waiver must apply to persons only, not to territory. *1896, p. 49.*

363. A Lodge has no right to waive jurisdiction over a rejected petitioner for the degrees, in favor of any other Lodge. *1899, p. 20.*

364. No Lodge has any jurisdiction over non-residents; hence when a man moves out of one Lodge jurisdiction into another, and petitions for the degrees therein before living in its jurisdiction the required year, the Lodge whose jurisdiction he left has nothing to waive. The applicant must wait until he has acquired a Masonic residence. *1900, p. 18.*

365. In case an applicant for the degrees is rejected by a Lodge having concurrent jurisdiction with others in a city, the Secretary of said Lodge shall immediately notify the remaining Lodges therein. *1889, p. 34.*

365½. The theory of exclusive and perpetual Lodge jurisdiction over rejected candidates is repudiated and reasons given. *1887, p. 71.*

LIBRARIES.

366. The project of establishing a Grand Lodge library of a purely Masonic character, to be under the supervision

and control of the Grand Lodge Trustees, with the Grand Secretary as Librarian, is approved. *1890, p. 57.*

367. Masters are requested to secure if possible such action by their respective Lodges as will result in the procuring of a Masonic library, Masonic periodicals, etc., for the use of the Lodge. *1872, p. 40.*

LODGES UNDER DISPENSATION.

368. A Lodge U. D. can only be organized by a dispensation from the Grand Master. *C. 1 of 16.*

369. It is but a temporary body and not entitled to representation in Grand Lodge. Status of those who work it. *C. 32.*

370. Lodges U. D. have the same rights as to jurisdiction. as chartered Lodges. *1865, p. 550.*

371. The petitioners for the dispensation, and all Master Masons made therein, are regarded as members, and are entited to vote and participate in the transactions of the Lodge. *1867, p. 593.*

372. The dispensation expires with the opening of the Grand Lodge, and must be sent to the Grand Secretary with the Minute Book and return of work done. with fees for same, whenever application is made for a charter. *1858, p. 121; 1868, p. 684.*

373. It is not necessary for a Lodge U. D. to initiate, pass or raise any candidate, to entitle it to a charter. *1856, p. 44.*

374. A Lodge U. D. cannot admit or try members; it can only initiate, pass and raise Masons in strict accordance with the letter of dispensation. *1867, p. 593; 1868, p. 684; 1872, p. 11.*

375. All Master Masons signing a petition for a dispensation for a new Lodge, should be clear of all dues to the Lodges of which they are, or ever were, members. *1876, p. 42.*

376. No Lodge U. D. shall be permitted to commence work until properly instructed, and so certified to the Grand Master by a District Deputy, or by personal examination of the Grand Master. *1884, p. 10.*

377. The officers of a Lodge U. D. cannot be installed, nor can its hall be dedicated until after the Lodge is constituted under charter. *1868, p. 684; 1872, p. 11.*

378. The Master of a Lodge U. D. may for sufficient

cause, refuse admission to any brother not named in the dispensation. *1874, p. 16.*

379. Members of Lodges in this jurisdiction, who work Lodges U. D., are liable to their Lodges for Grand Lodge dues only. *1885, p. 41.*

380. The Grand Master may designate any Master Mason in good standing to act as Master or Warden of a Lodge U. D. even though he is at the time Master or Warden of a chartered Lodge. *1892, p. 17.*

381. Although a Lodge U. D. has been granted a charter, it cannot lawfully meet to confer degrees or transact Masonic business until the new Lodge has been constituted, the charter delivered and the officers installed. *1868, p. 684; 1872, p. 11.*

MASONS, MEMBERS.

INDIVIDUAL DUTIES AND RIGHTS.

382. To believe in the Supreme Being. *C. 1 of 8.*

383. To make the moral law, and obedience to civil government, his rule and guide. *C. 2 of 8.*

384. To perpetually obey Masonic law and authority. *C. 3 of 8.*

385. To avoid contentions and law suits with brethren. *C. 5 of 8.*

386. To receive and bestow Masonic charity. *C. 6 of 8.*

387. To receive and impart Masonic instruction. *C. 7 of 8.*

388. To visit Masonically. *C. 8 of 8.*

389. To be a contributing member of some Lodge. *C. 11. of 8;* but may dimit at pleasure. *1890, p. 25.*

390. Although not a Lodge member, yet to be subject to Masonic discipline. *C. 12 of 8.*

391. To be tried by his peers. *C. 15 of 8.*

392. To refrain from Masonic intercourse with clandestine, suspended or expelled Masons. *C. 17 of 8.*

393. To avoid discussing subjects of a sectarian or political character in a Lodge. *C. 26 of 8.*

394. To vote and hold office in Lodge, and to sign Lodge by-laws. *C. 26; 1874, p. 16.*

395. To receive aid, if in need, from the relief funds of Grand Lodge. *C. 39.*

396. To vote on all petitions; no excuse. *1871, p. 11.*

397. To obey a lawful summons. *1872, p. 11.*

398. To watch with a sick brother. *1883, p. 22.*

For other duties, see form of Lodge by-laws.

PRIVILEGES DENIED OR FORFEITED.

399. He cannot visit a Lodge if any member present objects. *C. 8 of 8.*

400. A restoration to general Masonic privileges does not restore to Lodge membership. *C. 18 of 8.*

401. A non-affiliate not entitled to visit, exception, *C. 23* —nor to join in processions, or to receive assistance or Masonic burial. *C. 38.*

402. Can belong to only one Lodge. *C. 26.*

403. Must not unite with any Cerneau body. *1890, p. 72.*

404. Amenable to the Lodge in whose jurisdiction he resides for his conduct. *1865, p. 539,*

405. Every member is in good standing until charges are preferred against him, or he is dropped for non-payment of dues, *1888, p. 36,* or suspended by the Grand Master. *C. 5 of 47; 1874, p. 33.*

MASTER.

406. The Master by virtue of his office, is a member of the Grand Lodge. *C. 13 of 8.*

407. No one is eligible to the office of Master but actual Past Masters or past or present Wardens, who have been duly elected and installed, except at the first election of the officers of a Lodge. *C. 14 of 8; 1871, p. 25.*

408. No appeal can be taken to the Lodge from the Master's decision. *C. 16 of 8; 1872, p. 10.*

409. He must be a Master Mason. *C. 25 of 8.*

410. While Master he cannot be tried or disciplined by his Lodge. *C. 15 of 8; 12; 3 of 14.*

411. The Master controls the work, and has the primary executive power of his Lodge. *C. 1 of 14.*

412. When the Charter of his Lodge is surrendered or forfeited, he must on demand turn over all Lodge property to the Grand Lodge. *C. 18.*

413. He must be elected annually by ballot. *C. 24.*

414. He selects his appointed officers immediately after his own installation. *C. 24.*

415. He has three votes in Grand Lodge if the Wardens

are absent and not represented by proxy, and two votes if one Warden is absent and his proxy is not present. *R. 66.*

416. He must wear his proper clothing and jewel in Grand Lodge. *R. 69.*

417. His duties in cases of Masonic trials. *R. 81 to 84; 1874, p. 17; 1875, p. 15; 1884, p. 15; 1893, pp. 15, 16, 19.*

418. He is entitled to mileage and per diem for attending Grand Lodge. *1856, p. 59; 1882, p. 46.*

419. The Master is required to turn over to his successor any unexpended relief funds in his hands and must make full report in writing to Grand Lodge of the disposition of all Grand Lodge relief funds entrusted to him, to be accompanied by vouchers for all disbusements. *1886, p. 48.*

420. He may while Master, be also Master of a Lodge U. D. *1892, p. 17.*

421. If the charter of his Lodge is lost, he must apply to the Grand Master for authority to meet and work. *1884, p. 33.*

422. His decision on a question of Masonic law must not be discussed by the Lodge or its members without his permission, nor can an appeal to the Lodge be taken from his decision. *1872, p. 10.*

423. He has the power, and is bound to preserve order, peace and harmony in his Lodge, even to the exclusion of a disorderly brother. *1872, p. 11.*

424. He has the power to terminate debate, which according to ancient usage is done by rising from his chair. It is unmasonic to call for the previous question. *1872, p. 12.*

425. The Master of a Lodge cannot resign or dimit during his term of office. *1869, p. 47; 1871, p. 9; 1882, p. 17; 1878, p. 20.*

426. In case of the loss of a dimit by a former member of his Lodge, he should direct the Secretary to issue a duplicate, properly endorsed. *1875, p. 14.*

427. He may pass upon the validity of objections to the admission of a visitor. *1874, p. 16.*

428. He is required to have the Grand Lodge proceedings read from time to time in open Lodge. *1874, p. 39.*

429. He should not *compel* members to watch with a sick brother. *1883, p. 22.*

430. A Master-elect may be installed although he has

only one arm, and if physically unable to perform his duties he may ask any brother to assist him. *1873, p. 9.*

431. He may, with two actual Past Masters assisting, confer the degree of Past Master upon his successor. *1856, p. 44.*

432. He holds his office until his successor is installed. *1871, p. 9.*

433. The retiring Master has the right to install his successor, and the newly installed Master has the right to install the rest of the officers. He may, however, request his predecessor or any other Past Master to perform said duty. If a Master is re-elected he must be re-installed. *1872, p. 10.*

434. He cannot be installed by proxy. Installations by proxy are not authorized. *1880, p. 14.*

435. He may at his discretion communicate the lectures of each degree to the candidate from the East, or by questions and answers. *1869, p. 36.*

436. He is required to attend the annual school of instruction held by the Custodian of the Work, when notified. *1895, p. 43.*

437. The Master must declare out of order, and refuse to put any motion, which if carried would violate any law of the Grand Lodge, or any principle of Masonry. *1888, p. 34.*

438. He should not at a subsequent meeting entertain a motion to reconsider the action of the Lodge on any question, especially where money had been voted. *1892, p. 17.*

439. He should order a ballot upon the petition for the degrees, as soon as the committee report. He has no right to defer it until another meeting. *1876, p. 17; 1887, p. 26.*

440. He has no right to withdraw a petition after its reference, and discharge the committee of investigation. *1867, p. 594; 1858, p. 127.*

441. He has the power to do so, but should not advance a brother against whom objections are made, until after investigation. *1872, p. 10.*

442. The Master decides upon the validity of objections to a brother's advancement. *1875, p. 18; 1876, p. 17; 1877, p. 13; 1879, p. 18; 1898, p. 33.*

443. He should give all needed counsel and assistance to the Craft, and should apply to the Grand Master for his advice or opinion on any doubtful question. *1883, p. 18.*

444. He may prevent a brother from retiring, while at refreshment, although the Junior Warden has given his consent. *1872, p. 10.*

445. A Master-elect under charges should not be installed. *1894, p. 17.*

446. The Master of a Lodge U. D. may for good reasons, refuse admission to any brother not named in the dispensation. *1874, p. 16.*

For general duties, see form for Lodge by-laws.

OBJECTIONS.

447. The initiation of an elected petitioner for the degrees, may be peremptorily stopped or prevented by the objection of a member of the Lodge, made in private to the Master, or in open Lodge, or in writing if absent from the jurisdiction. No reasons need be given. Such objection has the same effect as a black ball, and the Master should declare the candidate rejected by objection, cause a record thereof to be made, and see that the fee paid is promptly returned. *1865, p. 539; 1867, p. 594; 1874, p. 16; 1876, p. 17; 1887, p. 29; 1888, p. 33; 1890, p. 25.*

448. After a candidate is initiated he is entitled to be passed and raised unless objection be made by a member of his own or some other Lodge, and such reasons assigned as shall convince the Master, that if true he ought not to be advanced. The reasons assigned should be included within one or more of the following classes, viz.:

1. That the brother objected to, had prior to his election, been guilty of some crime, or at least some wrongful act or omission, involving moral turpitude, which was unknown to the Lodge at the time of the ballot.
2. That he made use of some fraud, artifice or deceit in procuring his admission into the Lodge, but for which he would not have been received.
3. That he has been guilty of some specified unmasonic conduct since his election.

Upon none of these can he be condemned unheard. Charges should be preferred and a regular trial had. If the Master considers the objections frivolous or insufficient, he may advance the brother. If he sustains the objections, the brother has a right to demand a trial, that he may be able to meet his accuser and answer for himself. If after trial the objections be sustained, such penalty should be imposed on the brother as the circumstances of the case seem to justify. Expulsion might be too severe in a given case. *1872, p. 10; 1875, p. 18; 1876, p. 17; 1877, p. 13; 1879, p. 18; 1880, p. 14; 1888, p. 33; 1890, p. 25; 1895, p. 19.*

449. When the advancement of a brother is stopped by objection, the whole or any part of the fees paid, may be returned at the discretion of the Lodge. *1874, p. 16.*

OFFENSES AND TRIALS.

CONSTITUTIONAL PROVISIONS.

450. Contentions and law suits between brethren are contrary to Masonic law. *C. 5 of 8.*

451. Every Mason must be tried by his peers. *C. 15 of 8.*

451½. Masonic intercourse with a clandestine, suspended or expelled Mason, is a breach of duty and an offense against Masonic law. *C. 17 of 8.*

452. The penalties imposed by Masonic law are reprimand, suspension, either limited or indefinite, and expulsion. Their scope explained. *C. 33-36.*

453. A member may be stricken from the roll of his Lodge for non-payment of dues, and thus become a non-affiliate, but cannot be suspended or expelled for same. *C.* 37.

454. A Mason who does not belong to some Lodge or contribute to its funds, is not entitled to join in processions or to receive assistance, or Masonic burial. *C. 38.*

PROVISIONS OF GENERAL REGULATIONS.

455. Masonic offenses and unmasonic conduct defined to be, any violation of moral or Masonic law, or the laws of the land involving moral turpitude. *R. 77.* (This applies alike to the conduct of an Entered Apprentice, Fellow Craft or Master Mason. *1895, p. 19.*)

456. Charges shall be preferred by the Senior Warden while the Craft is at labor, and by the Junior Warden while at refreshment, or by any aggrieved brother, if the Wardens refuse to act. Counter charges. *R. 78, 79.*

457. How to proceed when the accuser and accused belong to different Lodges. *R. 80.*

458. The accused may engage a Master Mason to defend him, and may produce witnesses in his own behalf, etc. *R. 81.*

459. Who may vote at the trial. Quorum. Summons. *R. 82.*

460. Eight rules of procedure. *R. 83.*

461. Grand Lodge may affirm, reverse or modify the judgment, if appeal is made, and may grant a new trial. What jurisdiction is exclusive and what concurrent. *R. 84.*

462. Revealing vote at trial is cause for expulsion. *R. 85.*

DIGEST OF RESOLUTIONS AND DECISIONS.

MASONIC OFFENSES.

463. The publication in any manner of matter defamatory to the character of a brother is a violation of the tenets, principles and obligations of Masonry, and subjects a brother so offending to Masonic discipline, *1871, p. 56.*

464. If a brother wilfully neglects or fails to obey a summons, lawfully issued, charges should be preferred and the offending brother tried. *1872, p. 11.*

465. Any member who threatens to stop all work and blackball every candidate, is guilty of a gross Masonic offense, and should be tried and expelled. *1876, p. 18.*

466. It is a Masonic offense for any brother to place in the hands of an Entered Apprentice or Fellow Craft, a cypher work or key to the degrees—alleged to be the private work and lectures of this jurisdiction—for the purpose of instructing himself. The printing, purchase, sale or use of such a work is a violation of a Mason's obligation. *1890, p. 27.*

467. The Grand Master is authorized to arrest the charter of any Lodge, wherein the Master permits the use of any book purporting to give the secret or unwritten work of the three degrees. *1898, p. 54.*

468. A brother who seduces an innocent girl and then abandons her to the world, grossly violates the moral law, is guilty of a Masonic offense, and should be tried and punished with all convenient speed. *1896, p. 19.*

469. This Grand Lodge views with disapprobation the growing evil of giving publicity to the transactions of Masonic Bodies, and the business of the Fraternity, through the medium of the public press, and condemns the same as unmasonic. *1896, p. 37.*

470. It shall be deemed unmasonic for any Mason to become a member of any insurance company having or using Masonic insignia, or the term Masonic, or referring to the Masonic Fraternity in its title, or using illustrations or representations of Masonic emblems on its business cards, circulars or correspondence; or to solicit any person to become a member or beneficiary in any such organization. *1898, p. 42.*

471. The use of our symbols, emblems, and hieroglyphics as, or on signs, or on, or in connection with advertisements and the like, pertaining to matters of private business, is reprehensible. Our emblems, symbols, characters, and hier-

oglyphics are used to teach great moral truths, and have peculiar and almost sacred, and some of them largely esoteric, signification, and the use of them in connection with private or public business affairs is derogatory to their high purposes, partakes of the mercenary, tends to their degradation and should not be tolerated. *1891, p. 26.*

472. Membership in, or any connection with any Lodge or other Body of the so-called Cerneau Scottish Rite, directly or indirectly, is declared to be unmasonic, and subjects a Mason guilty thereof to expulsion. *1890, p. 72.*

473. The definition of unmasonic conduct found in Sec. 77 applies alike to the Entered Apprentice, Fellow Craft and Master Mason. No distinction can be made as to their conduct, but it may be made when we come to punishment. Expulsion of a Master Mason, in a given case, might be excessive punishment in the case of an inexperienced Entered Apprentice. Each case must stand and be governed in the light of the particular circumstances surrounding it. *1895, p. 19.*

474. If Bro. A. plots to injure the business or reputation of Bro. B., and informs Bro. C. under a pledge of secrecy, C. is not bound by that pledge; but on the contrary is bound to give Bro. B. warning. If a brother has received such a secret, and is summoned as a witness in a Masonic investigtion, he is bound to reveal it. *1877, p. 11.*

475. Masonic begging denounced as unmasonic and disreputable. *1896, p. 51.*

476. False statements made in a petition, unmasonic. *1872, p. 12.*

477. It shall be unlawful for any member of a Lodge to engage in the sale of intoxicants as a beverage, and any such member engaging in such business shall be liable to charges and discipline for unmasonic conduct. *1897, pp. 48, 57.*

JURISDICTION.

478. A Master is alone amenable to the Grand Lodge, or Grand Master for his official acts; hence a Lodge cannot try a Past Master for his official acts while Master, but for any other acts involving a Masonic offense committed by him while Master, a Lodge may proceed to try a Past Master. *1875, p. 15; 1897, p. 17.*

479. A Mason is always amenable for his conduct to the Fraternity; and the Lodge within whose jurisdiction he may reside, or commit a Masonic offense, whether he be a mem-

ber of it or any other Lodge within or without this Grand Jurisdiction, or a non-affiliate, has the power to, and should cite him before it and try him. Each Lodge is responsible for the conduct of all Masons within its jurisdiction. *1865, p. 539; 1871, p. 9; 1872, p. 10; 1873, p. 9; 1899, p. 19.*

480. A non-affiliate living in a city may be tried by any Lodge therein, all having concurrent jurisdiction. *1877, p. 11.*

CHARGES.

481. While a member is under charges he has all the rights of a member except voting on his own case, and even may be elected to office; however he cannot dimit, and for the good of Masonry should not be installed into office. *1872, p. 11; 1894, p. 17.*

482. An Entered Apprentice or Fellow Craft under charges, must be tried in a Lodge of Master Masons. *1872, p. 11* (Full Instructions); *1897, p. 17.*

483. Before charges are submitted to the Lodge, the Master should examine them and decide whether they are regular in form, and whether, if proved, they would subject the accused brother to reprimand, suspenson or expulsion, and then entertain them or not as he deems best. If frivolous in their nature, he will refuse to entertain them. The Master and not the Lodge decides the question of entertaining the charges. He does not, however, pass upon the fact of the guilt or innocence of the accused. If he decides to entertain the charges, they should then be referred to a committee for investigation. When the committee report, the Lodge by majority vote, can dismiss the charges, or if they choose, proceed with the trial. The Lodge may also dismiss the charges or allow the accuser to withdraw them, without an investigation, subject to an appeal. *1875, p. 15; 1883, p. 19; 1884, p. 15; 1895, p. 18.*

484. Charges preferred against a brother are of the nature of a criminal proceeding, and should never be entertained as preliminary to the adjustment of a business difficulty between brethren, or as part of any business settlement of which the controversy may be merely an honest difference of opinion. *1877, p. 12; 1883, p. 22.*

485. Where charges are pending against a brother for an offense which is a crime by the laws of the land, or, in other words, an act in violation of the moral and Masonic law, and implying a fraud and wrong upon a brother, a plea to the jurisdiction of the Masonic court, alleging that the

matters at issue had already been tried, both in the civil and criminal courts and the defendant not held, and such allegations admitted to be true, does not, simply because of the facts alleged, oust the Masonic court of its jurisdiction in the premises, and the Master of the Lodge may, in the exercise of his discretion, entertain the charges notwithstanding such plea and proceed with the trial; and it is his duty to do so, if in his opinion such charges constitute a Masonic offense. *1890, p. 26.*

486. When a Lodge votes to dismiss charges, after due investigation and report of the committee, charges can again be preferred for the same alleged offense. The vote to dismiss is virtually a decision not to proceed to trial. There has been no trial in the full and proper sense of the word. *1876, p. 18.*

487. When at the time for installing officers a brother objects to the installation of the Master-elect on personal grounds, and refuses to prefer charges aganst him, the Installing Officer should proceed with the installation; such an objection being evidently without foundation, and merely made to embarrass the Lodge. *1893, p. 16.*

488. A brother charged with unmasonic conduct and acquitted, cannot again be put upon trial for the same offense. A dismissal for informality or other reason is not an acquittal. The true test is, has the brother already been in jeopardy of punishment for the same offense? If not, charges may again be preferred.

A proper construction of Rule 1 of Sec. 83, is this:

When the charges are reduced to writing and presented, it is for the Master in the first instance to determine from a personal inspection of them whether they are regular in form or not, and whether the Lodge has jurisdiction to try the brother accused. In doing this he may, if he chooses, ask the advice of any well-informed brother, or the aid of any committee he may see fit to appoint. He may even, in his discretion, put any question to a vote of the Lodge, but this is unnecessary. The Master in this way determines preliminary questions, and decides either to dismiss the charges or to entertain them. If he decides to entertain them he appoints the committee of investigation mentioned in the rule, which I construe to mean a committee to take and report in writing to the Lodge all evidence pro and con. Upon the evidence taken and reported by this committee, the Lodge, in the manner prescribed by Rule 6, pronounces upon the guilt or innocence of the accused. If he be by this vote pronounced innocent, such an acquittal

would, of course, effectively bar any other prosecution for the same offense. *1883, p. 19.*

489. The Master may receive the report of a committee to investigate charges at any stated meeting, and if the report shows nothing upon which the Lodge can act, he is justified in dismissing the charges. *1893, p. 15.*

490. The winning of a civil suit is not sufficient ground for preferring charges against a brother. In Masonic trials we have nothing to do with the verdict of juries or the decision of courts. *1877, p. 12.*

TRIALS.

491. In Lodge trials, the Master decides all points of law, and also determines what evidence shall be received or rejected, subject to an appeal to the Grand Lodge or Grand Master. *1874, p. 17.*

492. A Masonic trial should not be conducted as trials in our civil courts are conducted. All technical objections and dilatory motions should be brushed aside and the merits of the matter in hand at once approached. What is the truth? And, when found, do the facts show unmasonic conduct or a Masonic offense? These questions, and these alone, should be thought of. The good of Masonry is always at stake in matters of this kind, and the brethren should always have this important fact in mind. *1895, p. 18.*

493. A Lodge of Master Masons has the undoubted right to try an Entered Apprentice or Fellow Craft, and their duty to do so is obligatory and imperative; and, if found guilty, he should be suspended or expelled from the rights and benefits of Masonry. He cannot be suspended or expelled from the Lodge as a member, for neither an Entered Apprentice nor Fellow Craft is or can be a member of a Lodge of Master Masons. *1872, p. 11; 1895, p. 19.*

494. A non-affiliated Mason cannot act as counsel in a Masonic trial. *1874, p. 17.*

WITNESSES.

495. In a Masonic trial the testimony of any reliable witness may be admitted. If, however, such witness is not a member of the Fraternity, his deposition should be taken by the examining committee, they giving the accused due notice of the time and place. *1876, p. 18.*

If a witness lives so far away that he cannot appear before the committee, the Master may appoint some Mason where

he lives to act as commissioner for that purpose, and take and certify his evidence to the committee, sufficient notice of the time and place being given to the accused. *1884, p. 15.*

496. The impeachment of witnesses should not be allowed; that is, the calling of one witness to testify or swear that he would not believe his brother witness under oath, or, that his reputation for truth and veracity is bad. *1895, p. 19.*

PENALTIES.

497. A Lodge is not bound to expel an Entered Apprentice on conviction of a Masonic offense committed after his initiation, but may and should impose such penalty as the circumstances of the case seem to warrant and justify. "The punishment should fit the crime." Expulsion might be too severe in a given case. *1895, p. 19.*

498. The penalty to be pronounced on a convicted bartender need not necessarily be expulsion. It should be such as the Lodge adjudges just and right according to the circumstances of the case. *1900, p. 19.*

499. A verdict of suspension or expulsion implies a termination of all Masonic intercourse and connection with the Masonic Fraternity. *1899, p. 19.*

500. When a convicted brother is sentenced to indefinite suspension, the Lodge cannot reconsider such vote, nor can the Grand Master permit or order such reconsideration. The Grand Lodge only, can restore. *1895, p. 18.*

501. A brother has the right of appeal to the Grand Lodge when the penalty voted is simply a reprimand. *1873, p. 8.*

NOTICES TO LODGES.

502. When a brother is suspended or expelled by a Lodge, the Secretary thereof will immediately notify the Grand Secretary of such action. The Grand Secretary on being so advised will at once issue a circular to the Lodges informing them of the facts, which circular shall be read in open Lodge and then placed on file. *1893, p. 39.*

OFFICERS, ELECTION.

503. In case the officers of a Lodge are not elected at the time prescribed in the by-laws, the old officers hold over until their successors are elected and installed. A subsequent election can only be lawfully held by dispensation

from the Grand Master. It is improper to pass the time of election by. *1871, p. 9; 1872, p. 12.*

504. No Lodge has the power to resolve itself into a convention or committee of the whole for the nomination of officers, or for any other purpose. *1874, p. 17.*

505. At an election of officers, every ballot cast should have the name of the brother voted for thereon. A piece of blank paper is neither a ballot nor a vote, and should not be counted as such. *1894, p. 18.*

506. After an officer has been duly elected and installed he cannot resign, but holds his office until his successor has been elected and installed. *1869, p. 47; 1878, p. 20.*

507. In case of the absence of an elected officer, even if it be permanent, the place must be filled by a *pro tempore* appointment. *1879, p. 19.*

PAST MASTERS.

508. A Past Master is a brother who has been duly elected and installed, and has served a term as Master of a Masonic Lodge. *R. 88.*

509. Only Past Masters are eligible to be chosen as Grand Lodge Officers. *R. 89.*

510. One of the Past Masters of a Lodge may open the same in the absence of the Master and Wardens. *C. 30.*

511. In the absence of the Master a Past Master has no right to take the East and open a Lodge, if either Warden be present, unless requested to do so by the Warden entitled to preside. A meeting so held would be unlawful and its proceedings void and of no effect. *1900, p. 18.*

512. Any Past Master in good standing may install the officers of a Lodge if requested to do so. *1872, p. 10.*

513. A brother who has received the degree of Past Master in a chapter of Royal Arch Masons, but has not been elected and installed as Master of a Lodge, is not qualified to install the officers of a Lodge. *1867, p. 594.*

514. A Past Master is amenable only to the Grand Lodge for his official acts while Master, hence cannot be tried by his Lodge for said acts. For Masonic offenses, other than his official acts, committed while Master, a Lodge may proceed to try a Past Master. *1875, p.15* .

PAST MASTER'S DEGREE.

515. The degree of Past Master rightfully belongs to the

Master of a Lodge, without which he cannot efficiently discharge the duties of his office. *1856, p. 44.*

516. A Master-elect must at least take the Past Master's obligation before being installed. It can be imparted only in a convocation of three or more actual Past Masters. Receiving the degree called Past Master, in a chapter of Royal Arch Masons, does not qualify its possessor, even to be present at such convocation. *1856, p. 44; 1865, p. 539; 1872, p. 10.*

517. No convocation of Past Masters can confer the degree of Past Master for any other purpose than that of qualifying a Master-elect for his official duties. *1856, p. 44.*

PER DIEM AND MILEAGE.

518. The Senior Representative from each Lodge is entitled to receive his traveling expenses, and three dollars for each day's attendance on Grand Lodge. *1856, p. 59.*

519. Grand Officers attending Grand Lodge, shall receive the same *per diem* and mileage as the Lodge Representatives. *1866, p. 566.*

520. Past Grand Officers who are permanent members of the Grand Lodge, shall receive the same *per diem* and mileage, for attendance, as Representatives and Grand Officers. *1869, p. 48.*

521. All *per diem* cut off. *1873, p. 48.*

522. *Per diem* of two dollars restored to Grand Officers and the Senior Representative of Lodges, in attendance. *1875, p. 42.*

523. The *per diem* of officers and members of this Grand Lodge shall be three dollars for each day's attendance, provided—that but one Representative from any Lodge shall receive a *per diem*, and provided further—that no Representative shall receive more than the Grand Lodge dues of his Lodge for that year. *1882, p. 46.*

PETITIONS.

524. In all petitions for degrees or membership the applicant shall state whether or not he has ever applied elsewhere. *1869, p. 48.*

525. Committees of Investigation upon petitions, should not report until they have made personal inquiry into the moral, physical, intellectual and social qualifications of the petitioners, and should not, in any case, rest satisfied with merely negative virtues, but should become convinced that

the candidate will add to our moral as well as our numerical strength. *1857, p. 79; 1888, p. 36.*

526. The time intervening between the rejection of an applicant for the degrees and a re-application in the same Lodge shall not be less than six months. *1858, p. 201; 1867, p. 594; 1880, p. 14.*

527. In cities where Lodges have concurrent jurisdiction, a rejected petitioner for the degrees, may, six months after his rejection, if still a resident therein, renew his petition to any Lodge in the city. *1869, p. 46.*

528. Masons shall not be permitted to join a Lodge until they shall first present lawful evidence that they have withdrawn from their former Lodge. *1879, p. 52.*

529. It is not necessary that a petition should lie over a full month before the Lodge can ballot on it, unless the by-laws so provide. The Committee should report at the next stated meeting, unless for special reasons they ask for and are granted further time. *1887, p. 26.*

530. A petition for membership cannot be reported back by the committee and balloted on at the same meeting at which it was received and referred. *1888, p. 36.*

531. Every petitioner for the degrees shall state in his petition whether he has ever been rejected by any other Lodge, and if he has, he shall give the name, number, and location of the Lodge rejecting him, and the date of such rejection as near as he can. In case of former rejection it shall be the duty of the Secretary of the Lodge receiving such petition to notify the Lodge rejecting him, using the following form:

Hall of———————— Lodge, No, ———.

————————, Minn., ————————, 190—

To the W.·. Master, Wardens and Brethren of———————— Lodge, No. ———, at ————————. Please take notice that the petition of ————————————, who was heretofore rejected by your Lodge, has been presented to this Lodge, and on this date was referred to the following Committee of Investigation: Bros. ————————,

————————, ————————.

Fraternally yours,

————————, Secretary.

1889, p. 36; 1895, p. 35.

532. A petition for the degrees cannot be withdrawn, unless favorably reported on by the Committee of Investigation, and then only by unanimous vote of the Lodge. *1858, p. 127; 1867, p. 594.*

533. The Master has no right to withdraw a petition after it has been referred, and discharge the committee. *1867, p. 594.*

534. The applicant cannot be allowed to withdraw his petition, after being rejected. *1879, p. 19.*

535. The petition of a non-eligible candidate, not being properly before the Lodge, can be withdrawn. *1867, p. 594.* It should be dismissed as soon as the fact is made known. It is not necessary to have a ballot. *1869, p. 47.*

536. False statements made in a petition for the degrees, regarding age, or any other facts, subject the petitioner to Masonic discipline, at any time after initiation. *1872, p. 12.*

537. A non-affiliate is not required to apply to the nearest Lodge for membership. He is at liberty to apply to the Lodge of his choice. If rejected he can renew his petition at any time. *1877, p. 11.*

538. The petition of a non-affiliate whose residence is in another Grand Jurisdiction may be received and balloted on. He has the right to select his own Masonic home. *1877, p. 12; 1898, p. 17.*

539. A brother whose petition for membership is rejected, may petition anew to the same or any other Lodge as often as he pleases, but always on a different petition. *1888, p. 34.*

540. In all cases where a Lodge having concurrent jurisdiction shall reject an application for the degrees, the Secretary of said Lodge shall immediately notify the remaining Lodges therein. *1889, p. 34.*

541. Where Master Masons have already acquired membership in two or more Lodges, this Grand Lodge will recognize such dual membership, but the forming of dual membership in the future is prohibited. *1880, p. 45; Am. to Sec. 26 of C. 1880, p. 50; 1881, p. 44.*

542. When a candidate for the degrees has been declared rejected the ballot can in no case be re-opened. A motion to that effect would be out of order. He must wait six months. *1875, p. 14; 1879, p. 19.*

543. A rejected petitioner for the degrees after six months can legally renew his petition to the same Lodge or one having concurrent jurisdiction, or to any other Lodge after a year's residence within its jurisdiction. *1869, p. 46; 1878, p. 21.*

544. A Lodge rejecting an applicant for the degrees who afterwards petitions to another Lodge, should after being notified of this second petition, be allowed to hold one stated meeting after such notice, and given a reasonable time to report any objections to the applicant, before his petition is acted on. *1896, p. 19.*

545. If a non-affiliate dies before his petition for membership is acted on, his name cannot be entered on the roll of the Lodge as a member. *1899, p. 20.*

RESIDENCE OF PETITIONERS.

546. All applicants for the Masonic degrees must have resided within the jurisdiction of the Lodge to which application is made, at least one year previous to making such application. *1858, p. 203; 1880, p. 14.*

547. The one year's time required cannot be shortened by a dispensation from the Grand Master, who has no power to override the resolutions of the Grand Lodge. *1879, pp. 19 and 20.*

548. The principle of constructive residence shall not prevail, the petitioner must have been an actual resident, and actually domiciled within the jurisdiction of the Lodge to which such petition is presented for at least one year next preceding such presentation. *1883, p. 46.*

549. The petition of an applicant must not be received, although he claims a residence within the jurisdiction, whose wife and family, if he have any, are not residents therein. *1879, p. 19.*

550. No Lodge shall entertain an application for the degrees from any person residing within the jurisdiction of another Lodge; but after an applicant has been balloted for and elected, the Lodge so electing him, may consent to his receiving the degrees and holding membership in another Lodge. *1864, p. 529.*

551. When a petitioner is elected, who in fact is not a resident of the jurisdiction, and the error is discovered before he is initiated, the proceedings had are illegal and void, and the petition must be dismissed and the fee paid returned. *1890, p. 27.*

552. A person who has no settled home or place of residence is not eligible for the degrees. Our laws in effect mean that one who has no fixed or actual place of residence or domicile is not eligible for the degrees anywhere. *1891, p. 27.*

553. It is competent for a Lodge to waive jurisdiction over persons residing within its territory, in favor of some other Lodge within the state. *1896, p.20.* (This would seem to modify several of the foregoing decisions, and permit a Lodge to receive a petition for the degrees, of a candidate residing in the jurisdiction of another Lodge, provided a waiver of jurisdiction had been granted. *Com.*)

RESTORATION.

554. The restoration of a brother, by the Grand Lodge, to his Mason's rights and privileges, does not restore him to membership in the Lodge of which he was formerly a member. He is a non-affiliated Mason. *1870, p. 27.*

555. A brother stricken from the roll can become a member again only by a regular petition, a favorable report, and a unanimous ballot. *1867, p. 591; 1871, p. 9.*

556. The Grand Lodge is vested with power, to the exclusion of subordinate Lodges, to restore to the rights and privileges of Masonry a brother who has been indefinitely suspended or expelled. *1880, p. 14; 1891, p. 48.*

557. The standing of a Master Mason who has been expelled by the Grand Lodge and afterwards restored to all the rights and privileges of Masonry is that of a non-affiliated Mason. *1870, p. 27.*

558. Grand Lodge may restore from suspension or expulsion after a year from the sentence. *C. 36.*

559. A reversal by Grand Lodge of the decision or judgment of a Lodge, indefinitely suspending or expelling a brother, restores him to membership in his Lodge. If said reversal was equivalent to an acquittal he is in good standing. If equivalent to holding that the trial was a mistrial, he is a member, but under charges. *1883, p. 21; 1896, p. 20.*

560. When a petition for restoration to the rights and privileges of Masonry shall be presented to this Grand Lodge by one who has been indefinitely suspended or expelled, the applicant for restoration shall, at least sixty days prior to the session of the Grand Lodge at which such petition shall be acted upon, serve upon the Lodge by which he was suspended or expelled a notice in writing that such petition for restoration will be so presented, and shall cause proof of the service of such notice to be filed with the Grand Secretary on or prior to the first day of the session at which such petition is heard, and said Lodge shall, on or before the first day of such session, return to this Grand Lodge all papers pertaining to and a copy of the record of the proceedings of said Lodge upon such suspension or expulsion. *1896, p. 45.*

STRIKING FROM THE ROLL.

561. Authorized. *C. 37.*

562. Lodges are empowered to strike from their rolls the names of members who are over two years in arrears for

dues; provided, that notice of such intended action shall have been given at a previous stated meeting, and provided further, that when a member shall be thus stricken from the roll, he is in the position of a non-affiliated Mason, so far as rights and honors are concerned. *1875, p. 32.*

563. The proper action to be taken is this: Any member may at any stated meeting give the required notice, but his name should not appear in the record, which in substance may be as follows: "Notice was given that at the stated meeting of the Lodge to be held (here giving date) it would be moved to strike the name of Bro. ———— from the roll for non-payment of dues, he being more than two years in arrears." At the time set, if arrears have not been previously paid, the Lodge will vote upon the motion; if a majority vote in favor, his name will be so stricken, if not it remains on the roll. One notice may include several brethren, but the motion to strike from the roll, and the vote, must be upon each separately. The vote must be recorded, and may be in substance as follows: "On motion, Bro. ———— was stricken from the roll for non-payment of dues, he being more than two years in arrears." The name of the mover should not appear in the minutes. The fact of being more than two years in arrears for dues must appear in both records. *1877, p. 10.*

564. Whenever notice shall be given of a motion to strike the name of a brother from the roll of the Lodge for failure to pay his dues, the Secretary shall immediately enclose a copy of such notice, stating that at a meeting of said Lodge to be held (giving the date when said meeting will be held) a motion will be heard to strike his name from the roll; said notice shall be enclosed in an envelope, addressed to him at his last known place of residence, and deposited in the postoffice, postage prepaid. If after the lapse of a reasonable time, no answer is received, the motion shall be heard and decided, Masonic proof of the mailing of said notice by the Secretary being necessary before the hearing; provided, that if the residence of the brother is unknown such service of notice may be dispensed with. *1877, p. 66.*

565. A member stricken from the roll without the required notice, unless his residence is unknown, must be restored on demand, and on being so restored may dimit, if clear on the books and no charges are pending against him. In addition to the record of notice and the statement of the Secretary that notice had been mailed, a copy of the notice with the certificate of the Secretary attached to or endorsed thereon, showing strict compliance with

the law as to mailing, should be kept on file also. *1890, p. 25; 1887, p. 28.*

566. A motion to rescind or reconsider the vote dropping a member from the roll is wholly out of order. Like any other non-affiliate, he can only regain membership by petition and unanimous election. *1867, p. 591; 1871, p. 9; 1875, p. 16; 1900, p. 18.*

567. A brother legally stricken from the roll must be denied the privilege of visiting any Lodge, while thus non-affiliated. *1875, p. 32; 1887, p. 27; 1890, p. 19.*

568. It is illegal to *suspend* a member for non-payment of dues. Striking from the roll is the only lawful penalty. *1875, p. 15.*

569. When a brother pays in full the amount due from him to the Lodge at the time he was stricken from the roll, he is entitled to a certificate signed by the Master, and attested by the Secretary under seal of the Lodge, showing that he is a non-affiliated Master Mason, and clear on their books. Without such certificate no Lodge is at liberty to entertain his petition for membership. *1867, p. 594; 1875, p 14.*

570. A brother stricken from the roll can become a member again, only by a regular petition, a favorable report and a unanimous ballot. *1867, p. 591; 1871, p. 9.*

SUSPENSION.

571. Suspension and expulsion implies interdiction of all Masonic intercourse with delinquents while in force. *C. 34.*

572. The limited suspension of an officer of a Lodge for unmasonic conduct does not render his office vacant, but simply suspends, for the time being, his powers to perform the duties of the office. At the expiration of the limit, or sooner if the term of suspension is shortened by the Lodge, if within the term of his office, he is at once restored to his powers and duties as such officer and may resume the same; his office being filled meantime by appointment of the Master. The limited suspension of a member, does not annul his membership; but while the suspension lasts, the exercise of all former Masonic rights and privileges are in abeyance. They are at once restored without action of the Lodge when the term of suspension expires. *1890, p. 26,* (as modified by subsequent decisions.)

VISITORS.

573. To visit Masonically is an inherent right of Masons, but no visitor shall be received into a Lodge, if any member present objects. *C. 8 of 8.*

574. Nor without proof that he is in good standing in his Lodge or in the Fraternity. *C. 23;* and is known to be, or proved to be, worthy and well qualified. *1885, p. 29.*

575. A non-affiliate can visit a Lodge only three times. *C. 23.* and not at all after a residence of six months in this jurisdiction. *1859, p. 285; 1867, p. 594.*

576. A brother stricken from the roll is debarred the right of visitation. *1887, p. 27; 1900, p. 19.*

577. No Lodge shall admit a visitor without the favorable report of an examing committee appointed at the same meeting, unless he shall be vouched for by a Master Mason then present, who shall have sat in open Lodge with him. *1887, p. 72.*

578. A non-affiliate who has applied for membership to the Lodge in whose jurisdiction he lives, and whose petition has been rejected, and who stands ready to affiliate whenever the way shall open, has the same right of visiting Masonically as his affiliated brother. *1875, p. 15.*

579. When a member objects to the admission of a visiting brother he may do so in open Lodge, or in private to the Master. If made in private it should be in writing, over his signature. The fact of objection should be recorded in either case. No reasons need be given. If he chooses to make known his reasons to the Master, the latter and not the Lodge is at liberty to pass upon the validity of the objection and admit the brother or not as he deems the best interests of the Fraternity requires. *1874, p. 16.*

580. The charter of a Lodge having been arrested by competent authority the status of its members as to the rights of visitation and Masonic burial are in abeyance temporarily, unless expressly excepted in the order reclaiming the charter. *1887, p. 27.*

VOTING.

581. The Grand Master is entitled to cast two votes; other elective officers and permanent members of Grand Lodge one. They must not vote in a double capacity. Appointed Grand Lodge Officers may not vote at the election of Grand Officers. *R. 72.*

582. Each Lodge is entitled to three votes. How cast. *R. 66.*

583. Every member in good standing is entitled to vote and hold office. *C. 26.*

584. There are four recognized modes of voting, and all sanctioned and even required by Masonic law and usage.

1. The secret ball, or ball and cube ballot, used upon petitions for the degrees or membership.

2. The written ballot, used in the election of officers.

3. The uplifted right hand or ancient sign, used in transacting the business of the Lodge.

4. The calling of the roll, used in passing upon the guilt or innocence of an accused brother. *1888, p. 36.*

585. A member that is in arrears for dues, whatever may be the time or amount, is entitled to vote on any and all questions that may come before the Lodge, including the election of officers, and is eligible to any office to which his peers may be elected; *provided*, always, that charges have not been regularly preferred against him. He is also in duty bound to exercise his right of voting unless excused in the regular way, the by-laws of various Lodges to the contrary notwithstanding; for no member of a Masonic Lodge can be deprived of his rights as such except by voluntary dimission, or by charges regularly preferred and trial had, or by exercise of the Grand Master's prerogative as recognized by our Grand Lodge Constitution. *1874, p. 16; 1883, p. 22; 1888, p. 36.*

586. While a ballot is being taken, every member present should be required to vote. None should be excused. *1871, p. 11.*

WARDENS.

587. Members of Grand Lodge. *C. 13 of 8.*

588. Must be elected annually by ballot. *C. 24.*

589. In the absence of, vacancy in the office or inability of the Master, the Senior and Junior Wardens will, in succession, succeed to his prerogatives and duties for all purposes. *C. 30.*

590. They cannot resign or dimit. *1871, p. 9; 1882, p. 17.*

591. The Junior Warden does not succeed the Senior Warden, when the latter acts as Master. *1897, p. 17.*

INDEX

TO CONSTITUTION, REGULATIONS AND DIGEST.

The references are to the numbered Sections, commencing at page 176.

Sections 1 to 61 are found in the Constitution; 62 to 92, in the Regulations, and 93 to 591 in the Digest.

Section

Accused, rights of 81
Acquittal a bar to a second trial..... 488
Acts of incorporation .....Chap. xviii, 121
Affiliation fee not required..... 283
Affirmation not permitted in lieu of O. B..... 162
Ancient Landmarks defined..... 5
Ancient Landmarks enumerated..... 8
Annual communication of G. L., where, when..... 65
  All business and legislation to be done at..... 65
Appeals for charity to be investigated.....249, 250, 253
Ardent spirits forbidden in Lodge rooms..... 31
Arrears of dues, if unpaid, cause for S. R..... 37
Assessments for Lodge expenses invalid..... 278
Balloting on petitions.....226-233
  To be secret and unanimous.....27, 226
  To be taken at stated meetings only..... 28
  To be taken as soon as committee reports..... 227
  The Master has no right to defer it..... 227
  A second ballot may be taken, when, why..... 228
  A member may retire after voting..... 229
  A member may enter and vote during..... 229
  Every member present must vote.....230, 586
  But one ballot for the three degrees..... 231
  A ballot for advancement is void..... 231
  Cannot be re-opened for any cause.....232, 542
  A motion to do so, out of order..... 232
  Expulsion the penalty for exposure of ballot..... 233
  Not to be taken the night petition is read..... 530
Bartenders ineligible candidates..... 246
Begging, forbidden as unmasonic..... 475
Board of Custodians 148-151
Bonds of Grand Treasurer and Grand Secretary..126, 127
By-laws, Lodge 234-238

Section
A chartered Lodge may enact..... 21
Void if inconsistent with Grand Lodge laws..... 21
Must be approved by Grand Master.....26, 235
Must conform to Grand Lodge enactments....234, 236
Disapproved, examples of..... 237
To be filed with Grand Secretary 238
To be signed by members..... 26
Signing not essential to membership..... 26
Amendments to be made at stated meetings..... 28
Candidates .....: 239-246
Qualifications of .....9 of 8, 23
Must be proposed in open Lodge at a stated meeting, and be unanimously elected.....10 of 8
Must pay a fixed price before admission.....10 of 8
Limited to five at a time. Proficiency.....22, 256
An illiterate not well qualified..... 241
Hale and sound, defined..... 242
Maiming that will debar..... 243
Maiming that will not debar..... 244
If elected, no limit to time of initiation..... 245
Saloon kepers and bartenders ineligible..... 246
Cerneau bodies not recognized..... 158
Penalty for aiding or belonging to.....158, 472
Charges (see offenses)..... .....78-80; 481-490
Charity 247-254
Right to ask, when; duty to give.....6 of 8
Who entitled to, from Grand Lodge funds..... 39
Claim for same at Grand Lodge, to whom referred. 40
Claim for same in recess, to whom referred..... 41
Principal of W. and O. fund to be kept intact..... 41
Lodges must not solicit; exception..... 248
Appeals for, from abroad, to be investigated..... 249
Appeals for, at home, to be approved by Grand Master 250
An expelled brother and family may receive..... 251
Lodge must not ask reimbursement for..... 252
Appeals for should be filed with Grand Master.... 253
A Masonic Home not now necessary..... 254
Charter, how forfeited .....19 of 8
Required, to start a permanent Lodge.....2 of 16
Restrictions on surrendering.....2 of 17
Acts by which it may be forfeited..... 18
When given up, all Lodge property goes with it.... 18
No forfeiture, except upon charges..... 19
Grand Master may arrest it for cause..... 19
Work U. D. not obligatory, to secure..... 373
None valid except those issued by Grand Lodge.. 153
Colored Masonry not recognized.....152-154

Section
Colored Lodges and members..... 223
Conferring degrees 255-263
Limited to five candidates.....22, 256
Minimum fee for, no credit or note.....31, 260, 261
Must be paid in advance of.....260-261
Proficiency required before advancement..... 22
Degrees cannot be communicated..... 257
Who has the right to confer them..... 258
For another Lodge, how done..... 262
When waiver has been obtained..... 263
Consolidation of Lodges 207
Constitution of Grand Lodge 1-61
Article I Masonic government..... 1-3
Article II Masonic laws..... 4-8
Article III Grand Lodges 9-13
Article IV Subordinate Lodges.....14-32
Article V Penalties 33-38
Article VI Charity 39-41
Article VII Grand Lodge officers.....42-46
Article VIII Duties and powers of Grand Lodge officers 47-61
Constitutions defined 6
Contentions between brethren wrong.....5 of 8
Custodians, Board of.....148-151
Cyphers prohibited 466, 467
Decisions, unauthorized 159
Defaming a brother, unmasonic..... 463
Degrees. (See conferring degrees.)
Deputy Grand Master, powers and duties.....41, 48
Dimit 264-272
Master or Wardens cannot 264
Other members may, conditions..... 264
When voted, membership ceases..... 264
Vote cannot be rescinded or reconsidered..... 264
Certificate is only evidence of Lodge action..... 264
Granted to a S. Warden, illegal..... 265
To be returned, if petition is rejected..... 266
Duplicate may be issued, if lost..... 267
Master of new Lodge regarded as dimitted..... 268
Petitioners for new Lodge not dimitted 269
Its loss or absence may be explained..... 270
Equivalent of from foreign country..... 270
Must be procured before joining new Lodge..... 272
District Deputies 139-144
Dues 273-280
Lodge acountable to Grand Louge for.....73, 273
Only Secretary, Chaplain and Tyler can be exempt 73, 274

Section
May be remitted for good reasons..... 275
Amount to be paid, before restored from S. R.... 276
Unlawful to suspend for non-payment of..... 277
Assessments for Lodge expenses invalid..... 278
Life membership as a substitute for..... 279
To be sent to Grand Secretary by Jan. 2; penalty... 280
Lodge may strike from roll for non-payment of.37, 562
Election of Lodge officers.....503-507
Exemption from dues 274
Expulsion, effect of 34-499
When inflicted 35
Final, unless appealed from 36
Grand Lodge only can restore from..... 36
Illegal, for non-payment of dues..... 37
The penalty for exposure of ballot..... 233
The penalty for joining Cerneau bodies..... 472
Vote of, cannot be reconsidered..... 500
Notices of, to be sent the Grand Secretary..... 502
Fees 281-285
Minimum for degrees, no credit or note.....31, 281
Belong to Lodge for which work is done..... 282
None required for joining a Lodge..... 283
Must be paid before degrees are conferred..... 284
Must not be remitted in whole or part..... 284
Sum to be charged, when initiated elsewhere..... 285
Funds, orders, bonds 122-133
Not to be divided among Lodge members..... 31
Grand Secretary to pay all moneys to Grand Treasurer 122
Grand Secretary to receive all moneys. Paid on orders 123
Orders to be signed by Grand Master and Grand Secretary 124
Grand Secretary to keep ledger accounts..... 125
Grand Secretary and Grand Treasurer to give bonds. 126
Bond of Grand Treasurer may be increased..... 127
Trustees of W. and O. fund to invest same..... 128
W. and O. fund to be permanent.....41, 129
Principal of same not to be expended..... 41
Charitable, how disposed of and reported.....130, 131
Balances due Grand Lodge to be deducted from Representatives of Lodges..... 132
Limit to time of making Grand Lodge appropriations 133
Funerals. (See funeral service, P. 96.).....286-295
Only Master Masons entitled to Masonic..... 286
Who may conduct same 287

Section
Position of other Lodges at..... 288
Restrictions on attending 289, 292
Who may act as escort at 290
No dispensation required for..... 291
Clothing and jewels to be worn at..... 292
Of non-affiliates, suicides 294-295
General Regulations. (Defined 7.).....62-90
Article 1. Grand Lodge, titles, officers, members, etc. 62-71
Article II. Revenue and funds 72-75
Article III. Standing committees 76
Article IV. Masonic offenses and trials.....77-85
Article V. Miscellaneous 86-92
Grand Lodge, the—Digest of Laws.....93-118
Constitutional provisions concerning.....93-102
General Regulations pertaining to.....103-118
Grand Master (powers and duties, 47).....295-329
Grand Wardens 49
Grand Treasurer, duties of.....50, 332-337
Grand Secretary, duties of 51, 338-356
Grand Orator, duties of 120
Grand Chaplain 52
Grand Deacons 53
Grand Marshal 54
Grand Standard Bearer 55
Grand Sword Bearer 56
Grand Stewards 57
Grand Pursuivant 58
Grand Tyler 59
Grand Representatives 119
Grand Orient of France 155
Government, reposed in Grand and Subordinate Lodges 1
Incorporation, Acts of .....Chap. xviii, 121
Initiation prevented after election, how..... 447
Innovations forbidden .....4 of 8
Installation of officers 24, 512, 513, 516
Jurisdiction of Lodges 357-365
Half way to nearest Lodge.....357, 359
Concurrent in cities..... 358
Agreement between Lodges as to, invalid..... 360
May be waived, how.....360-362
No waiver over a rejected candidate..... 363
No waiver over non-residents..... 364
When concurrent, rejection notice required..... 365
Exclusive and perpetual, repudiated.....365½
Jurisdiction at trials. (See offenses.) 478-480
Lawsuits betwen brethren unmasonic.....5 of 8
Legitimate Masonry 156-158

Section
Libraries, Grand Lodge and Lodge.....366-367
Life membership 279
Lodge consists of, charter, place of meting..... 3
Lodges. Constitutional provisions 164-196
Grand Regulations pertaining to.....197-202
How numbered 203
Stated meetings 204, 205
Distances apart 206
Consolidation of 207
Joint occupancy of halls..... 208
New Lodge to procure our laws and proceedings.... 209
To report assets and liabilities.....210, 211
May invest their surplus funds 212
Assesments for Lodge expenses invalid..... 213
Proper use of seal..... 214
Quorum for work and business.....215, 216
Opening, when unlawful 217
Unmasonic terms 218
Loss of charter, Master's duty..... 219
Brethren made in military Lodges recognized..... 220
Must close before dispersing..... 221
Irregular action. Objections too late..... 222
Members of colored Lodges not recognized..... 223
R. A. Masons not excepted from penalties..... 224
Lawful information as to posting 225
Lodges U. D.....368-381
Organized by dispensation from Grand Master..1 of 16
A temporary body. No representation at Grand Lodge 32
Status of petitioners for same in their Lodge..... 32
Jurisdiction same as chartered Lodge..... 370
Who compose its membership, etc..... 371
Dispensation expires, when: Returns, fees, etc.... 372
Charter may be granted to, without work..... 373
No power to admit or discipline members..... 374
Petitioners for, to be clear of dues in their Lodge.. 375
Must be instructed, before doing work..... 376
Officers not installed. Hall not dedicated..... 377
Master may refuse admission to visitors..... 378
Members liable to their Lodge for Grand Lodge dues only 379
Grand Master appoints the Master and Wardens.... 380
If chartered, cannot meet until constituted. 381
Maiming that will and will not debar.....243, 244
Masonic Home not necessary 254
Masonic offenses. (See offenses.).....463-477
Masonry, colored 152-154
Masonry legitimate. Cerneau 156-158

Section
Masons, members 382-405
Individual duties and rights of.....382-398
Privileges denied or forfeited.....399-405
Master of Lodge 406-446
Members. (See Masons.)
Membership in Lodge, what constitutes..... 26
Mileage. (See per diem and mileage).....518-523
Moral law, our rule and guide.....2 of 8
Non-affiliate, right of visitation.....23, 575, 578
Debarred certain privileges..... 38
May have a Masonic burial as a favor..... 294
Cannot act as counsel at trial..... 494
May petition any Lodge for membership.....537-539
(See striking from roll.).....561-570
Obedience to moral and civil law enjoined.....2 of 8
Obedience to Masonic law to be perpetual.....3 of 8
Objections to conferring degrees.....447-449
Objections to visitors 579
Obligations cannot be changed.....161, 162
Offenses and trials 450-502
Constitutional provisions 450-454
Grand Regulations pertaining to.....455-462
Masonic offenses enumerated 463-477
Jurisdiction 478-480
Charges 481-490
Trials 491-494
Witnesses 495-496
Penalties 497-501
Notices to Lodges 502
Officers, Grand Lodge.....42-46
Must belong to a Lodge in Minnesota..... 64
Officers of Lodge, Election.....503-507
All must be Master Masons.....25 of 8
Master, Wardens, Treasurer and Secretary to be elected 24
Others chosen as prescribed by by-laws..... 24
Elective officers to be chosen by ballot..... 24
To be installed on or before next stated meeting.. 24
Vacancies in, how filled 25
Hold over, when 503
Election out of time, only by dispensation..... 503
Convention to nominate, illegal..... 504
Blank ballots not to be counted..... 505
An installed elective officer cannot resign..... 506
If absent, his place to be filled each evening.... 507
Grand Master appoints Master and Wardens of Lodges U. D..... 380
Officers of Lodges U. D. not installed..... 377

Section
Official rank and honors 134-138
Past Masters 508-514
Who recognized as 88
Only, eligible as principal Grand Lodge officers.... 89
May open Lodge in absence of Master and Wardens.. 30
If Master or Wardens present, can only preside by request 511
May install Lodge officers when requested..... 512
Cannot install, if only a Chapter Past Master..... 513
Amenable to Grand Lodge only, for official acts as Master 514
Amenable to Lodge for all other offenses..... 514
Past Master's Degree 515-517
Rightfully belongs to the Master of a Lodge..... 515
Must take it before installation..... 516
How lawfully obtained 516
Can be conferred only on a Master-elect..... 517
Penalties imposed by Masonic law.....33, 493-501
Penalty for non-membership..... 38
Penalty for aiding or joining Cerneauism.....158, 472
Per diem and milage 518-523
Petitions, Petitioners 524-545
Must state if applicant ever applied elsewhere..... 524
Duties of committees of investigation on..... 525
Six months to wait, before renewal, if rejected.... 526
Where he may then petition.....527-543
Must withdraw from old Lodge, before joining.... 528
Report on, made at next stated meeting..... 529
Cannot be balloted on, same evening presented.... 530
Must state if ever rejected, if so, when, etc..... 531
Duty of Secretary in such case..... 531
Cannot be withdrawn, unless favorably reported.... 532
Master cannot withdraw a petition..... 533
Cannot be withdrawn after rejection..... 534
Can be withdrawn, if candidate non-eligible..... 535
False statements in, cause for discipline..... 536
A non-affiliate may petition any Lodge.....537, 538
If rejected can renew petition at any time..... 537
But must use a new petition each time..... 539
Notice of rejections to be sent other City Lodges.... 540
Dual membership prohibited, exception..... 541
Ballot cannot be reopened, after rejection.....232, 542
Rejecting Lodge to be notified, when, etc..... 544
Name of dead petitioner cannot be put on roll..... 545
Must be received, etc., at stated meetings only..... 28
For Lodges U. D. to be clear of all dues..... 375
Residence of petitioners 546-553
Political subjects not to be discussed in Lodge..26 of 8

Section
Proficiency required before advancement..... 22
Proxy must have attained rank of Warden, etc..... 63
Number of votes in Grand Lodge..... 66
Qualification of candidates .....9 of 8, 23
Quorum to open Lodge and for business.....215, 216
Quorum at trials 82
Regulations of Grand Lodge 62-92
Relief. (See charity.)..... 247-254
Reprimand a penalty; may appeal from.....33, 501
Residence of Petitioners for Degrees.....546-553
One year in jurisdiction of Lodge before applying.. 546
Cannot be shortened by dispensation..... 547
Constructive residence shall not prevail..... 548
If wife lives elsewhere, Lodge has no jurisdiction.. 549
After election, consent to transfer permitted..... 550
An illegal election to be considered void..... 551
One without settled home, ineligible for degrees.... 552
Waiver over persons permitted..... 553
Restoration from suspension or expulsion.....554-560
By Grand Lodge does not restore to membership in Lodge 554
Grand Lodge only, can restore from suspension or expulsion 556
One expelled by Grand Lodge, if restored, is a non-affiliate 557
Grand Lodge may restore, a year after suspension or expulsion 36
Effect of reversal by Grand Lodge of a Lodge sentence 559
Petition for, duties of petitioner and Secretary of Lodge 560
A brother S. R. can be restored, how.....555, 570
Removal of Lodge, conditions precedent..... 20
Revenue of Grand Lodge 72
Rites and ceremonies immutable.....4 of 8, 161
Sabbath day, Lodge not to meet on, exception..... 31
Saloon keepers ineligible candidates..... 246
Sectarian subjects not to be discussed in Lodge..26 of 8
Standing Committees of Grand Lodge, duties of..... 76
Striking from the roll.....561-570
Authorized 37, 562
A member S. R. is a non-affiliate.....37, 562
Proper procedure in striking from roll..... 563
Secretary of Lodge to first notify the member..... 564
If S. R., without notice, to be restored on demand.. 565
Out of order to rescind or reconsider vote to S. R.. 566
A brother S. R. not permitted to visit..... 567
Suspension illegal, for non-payment of dues..... 568

Section
What the payment of arrears entitles to..... 569
How membership is regained.....555, 570
Summons at trial 82
Summons, disobedience to, unmasonic..... 464
Supreme Being, definition of..... 160
Supreme Being, belief in essential.....1 of 8
Suspension, a penalty, what it implies.....33, 34, 499
When inflicted 35
Final, unless appealed from..... 36
Grand Lodge only, can restore from..... 36
Illegal, for non-payment of dues..... 37
Vote of, cannot be reconsidered..... 500
Notice of, to be sent the Grand Secretary, etc..... 502
Of an officer or member, effect of..... 572
Trials. (See offenses and trials.).....491-494
Trustees of Grand Lodge, who are, etc.74, 75, 126, 127, 128
Trust funds, reports on..... 131
Unauthorized decisions 159
Visitors 573-580
To visit a right, but a member may object.....8 of 8
Must be in good standing in Lodge, or Fraternity.. 23
Must be worthy and well qualified..... 574
Restrictions on visits of non-affiliates.....23, 575, 578
A brother S. R. no right to visit..... 576
Must be vouched for or examined..... 577
Objections to, how made. Master passes upon.... 579
When right to visit is in abeyance..... 580
Voting 581-586
Grand Master has two votes, other Grand Lodge officers one 581
Appointed Grand Lodge officers do not vote at elections 581
Each Lodge entitled to three votes at Grand Lodge. How cast 66
Rights of members to vote and hold office..... 26
Four modes of voting 584
A member may vote, although in arrears..... 585
How deprived of the privilege..... 585
Every member must vote on petitions..... 586
Blank ballots are not to be counted..... 505
Waiver of jurisdiction.....360-364; 550, 553
Wardens 587-591
Widows' and orphans' fund.....41, 128, 129
Withdrawal. (See Dimit—Petitions.)
Witnesses. (See offenses.).....495, 496
Work and lectures 145-147
Worshipful Master. (See Master.).....406-446

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